



ANGUTTARA NIKĀYA



Pali Text Society

# Anguttara-Nikāya

VOLUME VI

## Indexes

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## PREFATORY NOTE

It was a day of great satisfaction to the President of the Pali Text Society and myself when the compiler of this volume of Indexes undertook two years ago to begin for the Morris and Hardy edition of the Anguttara Nikaya a work of reference similar to the volume supplementing the Fører edition of the Sāgutta-Nikaya. We had seen in her Index to the Patisambhuda magga Miss Hunt's ability to index accurately in a language which was (then) to her practically unknown. And if I have gone through her work both in MS and in proof stage it was in the hope that where four eyes watched for slips of pen and printer instead of two eyes a smaller residuum of errors might survive than was the case in the unaided work done for the Sāgutta Nikaya. Some Corrigenda have had to be appended. But the relative scantiness of the list realizes my sober aspiration and is chiefly due to the indexer's habitual accuracy and unfaltering zeal in verifying the printer's work.

Some Addenda, too there are there might be many more for the first Index is anything but a concordance I incline to the opinion that the number of articles by no means overpasses the limit of maximum utility. One can never tell what word or phrase may some day to some inquirer present itself as a needle lost in these five volumes—in these eleven bundles of Anguttara hay—unless it proves to have had its whereabouts registered by Miss Hunt.

That a guide-book of this sort has uses other and beyond

that of a handy reference-book for a word or a phrase, I have urged in the Index-volume to the *Saṃyutta-Nikāya* One would fain know, for instance, how it arose that the ancient collectanea, preserved as so many short suttas in the *Saṃyutta-* and *Anguttara-Nikāyas* 7,762 in the one, 9,557 in the other, if we adopt Buddhaghosa's very detailed reckoning<sup>1</sup>—came to be distributed as they are? Why should *this* sutta have been included in *that* Nikāya? And why should a few suttas have found a place in both? Why should some classes of ideas, eminently suitable at first sight to form into rank according to the 'One-more' method of the *Anguttara*, have been relegated to special *Saṃyuttas*?<sup>2</sup>

The Commentary to the latter work<sup>3</sup> is now, I rejoice to say, in process of being edited by Professor Charles Duroiselle. And this is tantamount to saying that the first instalment will soon be in our hands. *O si sic omnes!* The Commentary to the *Anguttara*,<sup>4</sup> large portions of which were transcribed by Edmund Hardy and are accessible, still awaits 'field white to harvest' its editor. In these works we may possibly learn something on this interesting historical point. But I have small expectations. You exegesist—and the venerable Buddhaghosa is no exception

does not take his history very seriously, or takes it too seriously, according to your standpoint. It suffices him to say that all was Bodhimūle vicita, and thereafter simply handed on ābhāta by an apostolic succession beginning with Sāriputta (who pre-deceased the Master!).

But while we wait, and question such internal evidence as the Nikāyas may yield, I suggest that it is now possible to make a comparative survey of the two Nikāyas by way of their respective Index-volumes. This may reveal nothing very conclusive as to the circumstances determining the

<sup>1</sup> Acl. 25 Cf. *Encycl. Religion and Ethics*, I 'Anguttara Nikāya' (Rh. D.)

<sup>2</sup> The Eightfold Path, Khandhas, Bojjhangas, Nidānas, etc.

<sup>3</sup> *Sāratthappalāśini*

<sup>4</sup> *Manoratunapūrani*

original choice of contents whether or not they are the residua of the material out of which the Digha and Majjhima Nikayas were compiled. But we may glean something from the difference in their contents and from the differing emphasis attaching in either work to this or that aspect of doctrine. We see that most of the doctrines taught in the Anguttara through the mnemonic of numbering heads or features are in nearly every case not the numbered lists with which we are most familiar. These were so important that the number needed no emphasis and further that they were allotted each of them an entire Sagyutta. The Anguttara lists, on the other hand refer very largely to analyses of social and individual character and of phases and stages of mental culture more easily committed to memory as parts of a curriculum comprising so-many and no-more than if expounded otherwise.

The Indexes for instance show us that main tenets like the Paticeca samuppada, Four Satipatthanas Eightfold Path Jhanas and Khandhas are very fully dealt with in the Sagyutta but are nearly negligible quantities in the Anguttara, *qua* quantities of 12 4 8 and 5. But the withdrawal of these great lights permits others to shine in higher relief. This can quickly be ascertained by reference to the last Index in this volume. We add this the better to reveal just what it was and what it was not that the compilers of the Nipatas judged should be associated as doctrine, with the mnemonic of a specific number. A cursory inspection of this and of Index I. reveals a greater prominence given in the Anguttara to the following six subjects

Tathagata Dhamma Sangha Sila<sup>1</sup> Kamma (with of course Vipaka) and Puggala (also Purisa)

<sup>1</sup> We have in this volume avoided the anachronism, perpetrated in the Sagyutta Ind. v of speaking of certain rules of conduct as *the five* or *the ten precepts*. *Pali casday dasavay* as terms, do not occur in these Nikayas. In the Anguttara they are spoken of as *dhammo* or as what is *dhammo* and *kamma*.

The two last pairs of terms *might* of course suggest that matter of philosophical interest occupied as much of the Anguttara as of the Sañyutta. The suttas occupied with Karma would form quite a Sañyutta by themselves. Nevertheless, they are for the most part simple discourses addressed to laymen or puthujjanā-kalyānakā bhikkhus. Puggala, too, and Puñña, are never used with the implications we find in the Kathā-Vatthu, much less with those belonging to the Sāṅkhya and other philosophies.

These are mere suggestions, warranting no sweeping conclusions either as to the class of minds who compiled, arranged, and recorded this by no means homogeneous mass of little discourses, or as to the class of minds they were chiefly intended to instruct. One conclusion, however, does seem feasible namely, that the two Nikāyas were not independently compiled. Else we might well have had a Kamma or Kamma-vipāka Sañyutta as well as the many references to the subject scattered throughout the Anguttara.<sup>1</sup> And we should certainly have found the five Khandhas (or Upādānakkhandhas) in the Pañcaka-nipāta, and the twelve Nidānas in a Dvādasaka-nipāta, not to mention the Four Satipatthānas, the Five Indriyas,<sup>2</sup> the Seven Bojjhangas, the Eight-fold Path included in the 4th, 7th, and 8th Nipātas respectively. The exceptions I yet note among such leading categories are the Four Padhānas, the Four Truths, and the Five Bala's, which are honoured in each work, by a Sañyutta in the one and an explicit inclusion, under their own number, in the other.

<sup>1</sup> I pointed out an apparently deliberate mutual economy of this kind in the *Attakathā's* sandwiched in the pages of the *Patisambhidāmagga* and *Vibhanga* — J.R.A.S., 1908, p. 591.

<sup>2</sup> The Four are listed, no doubt, but always among the Nines, coupled with some group of Five. See Index V. The Four Truths occur among the Fours, but under the title, not of Ariyā, as elsewhere in the Nikāva, but of Dukkha and Loka. (Cf. Sañyutta-Indexes, p. 102.) The Indriyas, too, are listed, but as Four! Note the compensating touch for the omitted Paññā in the uddāna, vol. II, 149.

It has seemed good to the compiler to carry on the methods used for the *Sagyutta Index* volume hence it is not necessary here to explain them. They are all described in the Preface to that work. All references as in that work, are given by way not of *Nipata Vagga* and *Sutta* but of volume and page in the Morris and Hardy edition of the Pali Text Society. And if in this present work we have perpetrated some amateurish inconsistencies in choice of terminations and the like the better trained scholars will no doubt once more overlook shortcomings in the ancillary effort of their handmaidens finding it not the less serviceable in their more important dhammavicasaya for these many minor blemishes.

To make the volume useful to inquirers who have access only to the Siamese or Burmese printed editions the Index of Vaggas contains additional references to *Nipata* and *Vagga*. Thus anyone referred by an author to say the *Maha Vagga* in the *Anguttara Nikaya* will on consulting Index IV find his quest so far limited that a reference to one out of seven places will end it—a much shorter matter than a hunt through eleven *Nipatas*. And very few of the other Vaggas have as much as one or two duplicates let alone six. Hence in nearly every case any passage quoted by *Nipata* and *Vagga* would call for one consultation of the Index only.

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May 1910 \*



## CONTENTS

	AGE
I INDEX OF WORDS AND SUBJECTS	8
II INDEX OF PROPER NAMES	185
III INDEX OF GĀTHAS	158
IV INDEX OF THE VAGGAS	167
V INDEX OF SUBJECTS IN THE NIPĀTAS	175
• SOME ADDITIONS AND CORRECTIONS	198



I

INDEX OF WORDS AND SUBJECTS



## I

## INDEX OF WORDS AND SUBJECTS

- Āgasa i 61 II. 188 pacc° III 88  
 Ākanīṭṭhagamī i 288 II. 184 IV 14 foll 78 foll  
     146 880 v 120  
 Ākuppa III. 198 paṭīvijjhāti, III 119 foll See also  
     Arahatta (*formula D*)  
 Akkosaka paribhaṣaako II. 58 III. 252 IV 156 v 169  
     817  
 Akkosati IV 277 345  
 Akkha L 112 v 171 174  
 Akkhaṇavedhīn I. 284 II. 170 foll 202  
 Akkhara L 72 sakkharappabhedo L 100 III 228  
 Akkhata IV 285 289 822 v 285 267 288  
 Agati the four in detail I. 72 II. 18 foll III. 274 foll  
     IV 870  
 Agārika I 205 II 206  
 Agga II. 201 akkhayatī II. 17 85 cattaro °paññat-  
     tiyo II 17 °padaj v 820 foll cattaro ppeasada  
     II. 34. vatī L 70 248 aggahīno II. 27 foll  
 Aggala L 101 187 IV 291 859 v 65  
 Aggaya paratī, v 2 812  
 Aggi I. 186 II. 189 foll 199 207 the eleven in  
     detail I. 51, the seven in detail IV 41 44 foll  
 ādīnavā aggismip III. 250 °khandho IV 128  
 gahapat° IV 41 45 °paricariko paricaratī v 268  
     266 268 mahā-aggidāho I. 178 agyāgara v 284  
     250  
 Agyāgara See Aggi.  
 Agha II. 128  
 Anga I. 115 II. 157 170 and yūyūm cattar II. 70  
     ajjhattiκay bahuraj L 10 foll angena paripuro  
     v 10 foll pañcangavippahino samannagato L 161  
     foll v 15 foll 29 foll parisuddhipadhanay II 194.

tad°, iv 411 sotūpattiy°, iv 105 *foll.* of Tipitakañ, the nine, ii 7, 103, 178, iii 86, 177, 361 *foll.* See also Magga, ariyatthangiko

Angana, v 92, 94, 97 *foll.*, 103 an°, ii 211

Angāra, iii 97, 380, 407

Angutt̄ha, iv 127

Angula, vank°, iii 6

Anguti, iv 127 °pabbamattai, iv 102 °patodakañ, iv 343

Acelaka, i 295, ii 206 °sāvako, iii 381

Accanta, i 145 °nittho, °yogakkhemī, etc., i 291 *foll.*, v 326 *foll.*

Accaya, i 54, 59, 103, ii 116 *foll.*, iii 179, iv 377

Accayata, iii 375

Acci, iv 103, v 9

Accuggacchati, accuggamma, v 152

Accuta, iv 295 327

Accogālha, iv 282, 287, 323 *foll.*

Accha, iii 101

Acchaiā, °sanghātamattai, i 10, 31, 35, 38  
iv 396

Accharika, ii 263, 265

Accariya (abbhutā dhammā), iv 198

Acciddakāri See Chiddakāri

Aja, ii 207

Ajaddhumārika, iv 283, 287, 324

Ajina, °kkhipañ, i 240, 295, ii 206 khīna°, ii 207 °ppaveni, i 181.

Ajelaka, ii 42 *foll.*, 209

Ajjava, i 94, ii 113, iii 248

Ajjhatta, v 79 *foll.* ajjhattai vā bahiddhā vā  
i 284, ii 171 anuvajjaśukhañ, ii 210, v 206  
sukhadukkhañ, ii 158 kāmacchandao, etc., i 272  
cittai, iv 299 cetosamatho, ii 92 *foll.* vi 86 *foll.*  
116 *foll.*, 297, iv 360, v 99, 181 ajjhattarato  
iv 312 rūpasaññī, aiūpasaññī, i 40, iv 305, 348  
*foll.* itthindūyañ, purisindūyañ, iv 57 vūpasanta-  
citto, ii 211, iii 92, iv 437 sankhittai, iv 32 *foll.*  
°sañyojanai, i 63 *foll.* sati, v 385 *foll.*

Ajjhattika, angañ, i 16 *foll.* āyatanañni, iii 400,  
v 52 dhātuyo, ii 164 tanhāvivecañtāni ajjhattikassa  
upādāya, ii 212

Ajjhāpanna, iv 277, 280, v 178, 181 an°, v 181  
*foll.*

Ajjhāyaka, i 168, 166, iii 223

- Ajjharuha III. 68 *toll*  
 Ajjhapekkhati I 126 257 III 194 435  
 Ajjhupagacchati V 87 187 *foll* 210  
 Ajjhogabeti III 75 808 IV 806 (rJ °gahetvā)  
     V 189  
 Ajjhopanna III 68 an° II 28 III 212.  
 Ajjhomucchita III 57 *toll*  
 Ajjhosana I 66 IV 400 ditthi kama II 11  
 Ajjhomaddati IV 191 193  
 Ajjhosita II 25  
 Ajjhoharaya V 824  
 Añjali °kamma, I 123 II 180 IV 180 °karaniyay  
     II 34 56 188 III 86 134 158 162 218 279  
     *foll* 387 IV 10 18 *foll* V 67  
 Aññatitthiva II 100 IV 185 V 230 347 parib  
     bajako I 65 115 109 210 II 176 IV 85 *foll*  
     388 801 878 V 48 *foll*; 106 129 183 189  
 Aññathatta I 152 III 66 170 256  
 Aññatha °bhavo II 10  
 Aññadatthudasa II 21 III 202 IV 89 105  
 Aññamatisa abhisekhanay agararo viharati III 247  
 Añña °cittay III 437 ditth eva dhammo III 82  
     143 192 V 108 °phalo IV 428 sammad se  
     Arahatta (*formula C*)  
 Aññata anaññate aññatamanī III 175 *toll*  
 Aññatukamo III 192  
 Añata nitayo V 178  
 Añavi °sankhepo I 178  
 Añtha vivek° IV 221 233 V 175  
 Atthangika See Magga.  
 Atthami I 142 144  
 Atthi I 50 II 120 vedaviddho II 114 °mūlja  
     IV 129  
 Atthikas sankhaikā III 824 sañña II 17  
 Atthikaroti III 162 *foll*  
 Atthita III 219 *foll*  
 Addharatta III 407  
 Andā IV 125 *foll* 176 °koas IV 126 176  
 Andaka V 205 283 293  
 Atandita II 40 IV 245  
 Atammaya III 444  
 Aticarita (aticarittā) II 61 IV 66  
 Aticariu III 201  
 Atithi III 260 °balā, II 68 III 45  
 Atippago IV 85

Atimāteti (i l °pāteti), iii 205

Atimāna See Māna

Atimilhaja, iii 226

Ativijjhā, passati, ii 178

Atisitvā, i 226, 256

Atihīna, iv 282, 287, 323 *joll*

Atīta, ii 21, ii 219, v 32 °anāgatapaccuppanna,  
i 264 *foll*, 284, ii 171, 202, iii 151, 151 417,  
419, v 33 atītañ eko anto , iii 100 sabbasai-  
yojana°, iii 346

Attāññū, ii 113 *joll*

Attabhāva, i 181 *joll*, 279, iii 412, iv 200, 201,  
207 °patilābho, ii 159, 188, iii 122 *joll*

Attamāna, iii 343, iv 344

Attamanatā, i 276 iv 62

Attā, i 149, 161, ii 52 n'etai mama na m'eso  
attā, i 284 *foll*, ii 164, 171, v 188 attā pi attā-  
nai upavadati, i 57, iii 255, 267 *foll* attānai  
jānāti ettako 'mhi, d̄c, iv 114 ekai attānai  
dameti , i 168 ii 68, iv 45 attānai pañharati,  
i 89, 105, 148, 151, 293, ii 2, 228 *foll*, 252,  
iii 129, iv 109 *foll*, v 308 attānai sukheti,  
ii 67, iii 45, v 177 yathābhūtañ attānai āvikattū,  
iii 65, v 15 attanā va attānai paccavekkhati,  
i 53, 54, attanā 'va attānai vākaroti, iii 211,  
iv 405, 407, v 182 attanā pānātpatā pativirato ,  
i 297 *foll*, ii 217, 219, 253, v 304, 306 *foll*  
attanā assaddho hoti , ii 218 attanā sīlasam-  
panno, d̄c, iii 81 attamī na samanupassati,  
iii 181 attakāmo, ii 21 attakāro, iii 837 atta-  
gutti, ii 72 attatthan, see Attha °adhipako,  
i 150 °adhipateyyañ, i 147 °bhāva, see that title  
attabhāvī, ii 17 attarūpo, ii 120 attavādho, ii 73  
attavyābādho, i 157, 216 ii 179 attesañcestanā,  
ii 159 attasambhavo, ii 312 attasammāpamidhi  
ii 32 attahita, ii 95 *foll* attahetu, see Hetu  
attānuditthi, iii 447 attānuvāda, ii 121 attuk-  
kāysakaparavambhako, v 150 anattā, ii 52 °anu-  
passī, iv 14, v 359 °saññā, see Saññā

Attha, i 85 *foll* and *passim* dhammo ca, i 69  
v 222, 254 anattho ca, v 223 *foll* 231, 241,  
255, 260, 275 att°, par° ubhay°, i 158, 216,  
iii 63 *foll*, 230 *foll*, iv 134 atthañ vibha-  
jati, i 23 atthassa mīnetā, v 226 *foll*, 256 *foll*  
atthaññū, iii 148, iv 113 *foll* atthassa patti,

v 46 foll abhinibbatetu, v 47 °abhisamaya  
 III 49 °upaparikkha III 881 foll iv 221 228  
 v 126 °kavi, II 280 °kamo III 148 kamamu  
 kampako iv 32 °cariya II 82 248 iv 219 864  
 pacur iv 94 patisambhida, *see that title* paṭi  
 sajvedi I 151 III 21 padaj II 189 III 856  
 °vaso I 61 77 98 III 72 189 287 vadī  
 I 204 II 22 209 veda *see* Veda. °Bajhita  
 III 196 foll. 244 neyy° nīt° I 60 sad L 144  
 samparayiko III 864 sattho II 147 III 152  
 881

Anattha adhammo ca v 223 254. attho ca  
 v 223 foll 231 255 260 275

Attharana II 56 III 58

Atthiyo kim v 1 foll 811 foll.

Adukkhamasukha I 173 adukkhamasukhe ani  
 sajvo IV 442 *See also* Jhāna (formula of fourth) and  
 Vedana.

Addhāna II 1 10 atitay anagatay v 92.

Adhikarana I 58 75 79 II 16 289 v 72  
 °kārako III 259

Adhikaranasamatha v 164 167 *the seven in*  
*detail*, I 99 IV 144. samuppada-vupasamakusalo  
 v 71 201

Adhikaraṇika v 164 167

Adhiganhāti III 38

Adhigama II 148 IV 892 foll. vivesa IV 22

Adhicitta L 254 256. sikkha *see* Sikkha.

Adhicca samuppannaj aukhadukkhaj III 440

Adhitthati I 115 foll

Adhitthana III 868 v 198.

Adhipateyya *the three in detail* I 147 dibba III  
 88 dhamma I 109 sati II 243

Adhippaya II 81 III 868 v 65

Adhippayoga L 267 IV 158 v 48 foll

Adhibhoti v 248 282.

Adhimatta II 150 IV 241.

Adhimattata II 150

Adhimana v 162 foll. °sacco v 162

Adhimanika v 162 169 817

Adhimuccati IV 145 foll. 460 v 17

Adhimuccita III 165

Adhimuttakata nana° v 84 88

Adhimutti kato v 84 88 pada v 86

- Adhivacana, II 70, 124 *foll*, IV 89 kāmānay, IV  
     285 Tathāgatassa, IV 340  
 Adhvāsaṇa, III 387, 389  
 Adhvāsika (adhvāsaka), °jātiko, II 118, 143, 153,  
     III 163, V 132  
 Adhisīla, III 133, IV 25 See also Sikkhā  
 Anagāriyā, I 49, 50  
 Anapta, °sukhaṇ, II 69  
 Anaya, V 156, 158 160, 162  
 Anāgata, III 400 °bhavāni, III 100 *foll* °maddhā-  
     nay, III 106 *foll* See also Atīta  
 Anāgāmi, I 64, 120, II 160, IV 63, 292 *foll*, 364,  
     372 *foll*, 394, V 85, 171 °phalaṇ, III 272 *foll*,  
     421; 441 *foll*, IV 276 °-phalasacchikāniyā, I 23,  
     41, IV 204, 208, 292 *foll*, 372 *foll*  
 Anāgāmitā, III 82, 143, V 108, 300 *foll*  
 Anicca See Nicca  
 Anāmantacāra, III 259  
 Anālīka, III 352 *foll*, 384 (cf M II 178)  
 Anīti, IV 238  
 Anītiha, II 26  
 Anukampaka, IV 265, 267 *foll*  
 Anukampā, I 64, 98, II 159, III 49, IV 139  
     , āmisa-, dhamma-, I 92  
 Anukampī, sabbabhūta, II 9 sabbapānabhūtahit°, II  
     210, III 92, IV 249, 251, 255, 437  
 Anugata, sota° (i l sotānudhata), II 185  
 Anuggaha, I 92, 114, II 145, IV 167, V 70  
 Anuggahita, °citto, III 172  
 Anucariyā, III 352  
 Anujivin, III 44  
 Anūñeyya, II 197  
 Anuttīta, III 290 *foll*, IV 300, 309  
 Anutappā (kālakūniyā), I 22, 77, III 294  
 Anutāpiya, an°, III 46  
 Anuttaiyā, the six, I 22 in detail, III 284, 325  
     *foll*, 452 nānānay, V 37  
 Anuddayatā, III 184  
 Anuddayā (anudayā) II 176, III 189  
 Anuddhaṇsa (anuddhasta), II 126, III 393 *foll*, 397  
     *foll*  
 Anuddhaṇseti, I 266, II 126, III 393 *foll*, 397 *foll*  
 Anudhamma, °cālī, II 8, and see Dhamma  
 Anudhammatā, II 46  
 Anunaya, °sañyojanay, IV 7 *foll*

- Anupariyayapatha, v 195  
 Anupata i. 101  
 Anupubbanirodha iv 456 the nine iv 409  
 Anupubbavibhāra, the nine in detail iv 410 foll  
 Anuppadassati iii 48  
 Anuppadatar ii. 200  
 Auubuddha ii. 1 iii 14 iv 105  
 Anubodha an° ii 1 iv 105  
 Auubodhi v 46 foll  
 Anumodati iv 411  
 Auuyanta v 22  
 Auuyato <sup>apparisa°</sup> iv 236  
 Anuyoga, i 14 16 17 iii 249 iv 400 foll v 17  
     foll 186 an° i 14 16 17 v 186 dūteyya  
     pahinagamana v 205  
 Auurakkhana <sup>°</sup>ppadbanaj ii 16 foll  
 Anurujjhati iv 158  
 Anuloma <sup>°</sup>patilomaj iv 448  
 Anulomika i 106 iii 116 foll  
 Anuvāda atta para° ii 121  
 Anuvicca ii 84 v 88. <sup>°</sup>kāro iv 185  
 Anuvitakketi iii 883  
 Anuyāñjana <sup>°</sup>ggahī i 118 ii 16 89 152 foll  
     anuyāñjanao iv 279 v 78 foll 81  
 Anusandati iv 47 foll  
 Anusaya i 44 ii 187 iii 74 246 448 the seven  
     in detail iv 9 adhitthakanbhūnivesa v 111 ahan  
     kāra mamaukara mana° i 183 foll mana bhava  
     rāga avijja iv 70 foll mūr iii 246  
 Auusariy dhamma° saddha i 74 iv 10  
 Anusasana, <sup>°</sup>pātihariyaj i 202  
 Anusasani ii 147 iii 87 89 178 v 24 26  
     49 90 888 <sup>°</sup>pātihariyaj i 170 v 827  
 Anusikkhati iv 282 280 828  
 Anuseti iii 246  
 Anusota ii 12 <sup>°</sup>gumi ii 5  
 Anussati the ten in detail i 80 42 the six in detail  
     iii. 284 812 foll 452 v 829 foll anussatnnutta  
     rāyan iii. 284 825 828 452.  
 Auussarati kalyāñnamitte v 886 Tatbagataj dbam  
     maj sanghay fe i 207 foll. iii 285 foll 812  
     foll. 814 foll v 829 foll 888 foll; 886 foll  
     pubbenivasa° i 25 164 iii 828 418 v 84 88  
     68 109 211 peta Bātisaluhita v 182 anussarita  
     v 25 28.

- Anussava, II 191 'ppasannānaŋ, I 26  
 Anelagala, II 51, 97, III 114, 195  
 Anodarika, III 120 *foll*  
 Anta, III 399 *foll* See also Dukkha, Loka  
 Antakara, II 2 vijjāy°, II 163  
 Antagāhika, II 240, III 180  
 Antagu, dukkh°, IV 254, 258, 262  
 Antaguna, II 132  
 Antaiadhabha (saddhammassa), I 58, II 117, III 176 *foll*  
 Antaiākathā, III 167 *foll*  
 Antaiāya, III 306, IV 320 pañcavassassa, III 243  
 °kara, I 161  
 Antalikkha, III 239, IV 199  
 Antavā See Loka  
 Antimasañña, II 37  
 Antepuia, iñj°, V 81  
 Antojana, I 152  
 Andha, I 128 °bhūto, II 72 °kāra, I 56, II 54,  
 130, III 233  
 Anna, I 107, 132, II 70 85, 203  
 Anvadeva, I 11, V 214  
 Anvāsatta, IV 356 *foll*  
 Anvāhindati, IV 374, 376  
 Apaca, IV 245  
 Apacaya, IV 280 °gāmī dhammo, V 243, 277  
 Apajaha, III 76  
 Apannaka, V 85, 294, 296  
 Apadāna, V 337 *foll*  
 Apaianna, tilamuggamāsa°, IV 108, 112  
 Apavyūhati, III 187  
 Apassena, catuiapassero, V 29 *foll*  
 Apāya, I 55 *foll* and passim °mulhaŋ, II 166,  
 IV 283, 287 khīnāpayaduggativinipātq IV 405,  
 407, V 182, 184  
 Apek[k]ha, sa°, III 258, 433, IV 60 *foll* 'an°, III 258,  
 347, 434  
 Appa, II 26, 138  
 Appaka, V 232 *foll*, 253 *foll*  
 Appakonna, V 15  
 Appaccaya, I 79, 124, 187, II 203, III 181 *foll*,  
 IV 168, 193  
 Appativāna, I 50, III 41, V 93, 95, 98 *foll*,  
 104 *foll*  
 Appatīyānitā, I 50, 95

- Appatirvani II 98 195 III 807 foll. IV 320  
 Appatissa II 20 III 7 foll. 14 foll. 247 489  
 Appamatta II 319 °vissajjako III 275  
 Appamada, I 16 17 III 864 449 V 21 °adhi  
     gato I 50 °garavata, III 830 IV 28 appamadañ  
     garukaroti, IV 120 foll. kusalesu dhammesu V 126  
 Appamaṇa II 78 V 68  
 Appameyya I 266 —  
 Appatanka III 65 foll. 103  
 Appahadha I 25 II 88 III 80 65 foll. 103 153  
 Appahadbata L 88  
 Appiceba III 432 IV 2 218 220 220 232  
     V 124 foll. 180 154 167  
 Appicehata I 12 16 foll. 88 III 210 foll. 443  
     IV 280  
 Ababa nirayo V 178  
 Abbaja II 89  
 Abbahati abhūti III 55  
 Abbuda II 3 V 171 174. nir II 3  
 Abbuhesika III 34 foll.  
 Abbokinya IV 18 foll. 145 foll.  
 Abbakkhana III 290 foll.  
 Abbhakkhatuŋ an kamo IV 182.  
 Abbbantara IV 16 19  
 Abbbana L 99  
 Abbhutadhamma II 7 178 III 86 177 Tatbā  
     gataase patubhāva, II 180 foll. Ānande II 182 foll.  
 Abbhudeti II 50  
 Abbhussukkati V 22.  
 Abbhokesa II 210 IV 487 V 65 abbhokasika,  
     III 220  
 Abhikkanta II 104, 106-foll. 210 V 201 abbik  
     kantataro II 101 III 850 foll. V 140 143 208  
     207 foll.  
 Abhicetasikā ditṭhadhammasukhavihāra See Vihara  
 Ahijappi III 853  
 Abhijati III 884 foll. chajahbijatio III 888 foll.  
 Abhijayati III 884 foll.  
 Ahijjhā I 280 III 92 V 163 251 foll. °domanas  
     saŋ I 39 IV 800 foll. 457 foll. V 848 851  
     See also Sila (ten precepts a)  
 Abhijjhalu I 298 II 80 59 220 V 92 foll.  
     168 269 271 284 286 foll. 296 304 foll.  
 Abhijjhitar V 265  
 Abhīñña the sūr in detail I 255 III 17 28 IV 421

- chalabhiññācittai, i 258 dandha°, khippa°, ii 149  
 v 63 °ya sajjvattati, iii 325 *foll*, v 216 238  
 °sacchikuiyā, iii 27 *foll*
- Abhidhamma, *see* Dhamma °kathā, iii 106, 392
- Abhinandati, iv 411
- Abhinandin, ii 54
- Abhiniggañhāti, v 230
- Abhīññippileti, v 230
- Abhinibbatta, pathama°, iv 40, 401
- Abhinibbatti, v 121 an°, v 121
- Abhinibbatteti, attha°, v 47
- Abhinimadana, iv 189 *foll*
- Abhinivajjeti, iii 169 *foll*
- Abhinivesa, iii 363
- Abhinibhāta, iii 311 °kusalo, iv 34
- Abhippamodaya, v 112
- Abhippavuttha, iv 127
- Abhippasanno, iii 237, 270, 326 *foll*
- Abhibhavati, abhibhū, anabhibhūto, ii 24, iv 89  
 94 *foll*
- Abhibhāyatānāni, *the eight, in detail*, i 40 iv 305  
 348, v 61
- Abhiññati, v 122 an°, iii 259 v 72 *foll*, 122  
 • anabhiññatasāññā, iv 50
- Abhiraddhi, an°, i 79
- Abhiraddho, iv 185
- Abhiññupa, ii 86, 203 *foll*
- Abhvādāna, ii 180, iv 130 (bhikkhunivā bhikkhuno), iv 276
- Abhvādeti (jinne na abhvādeti), iii 223, iv 173
- Abhisankhata, ii 43, v 343 *foll*
- Abhisankhāra, i 12 gamiya°, iv 180 *foll*
- Abhisajjani, v 265
- Abhisāñcetayita, v 343 *foll*
- Abhisanda, puñña°, kusala°, ii 54 *foll*; iii 51, 337  
 iv 245
- Abhisamaya, attha°, iii 49 sammāmāna°, iii 246,  
 444 *foll*
- Abhisamācārīka, ii 243 *foll* dhammo, iii 14 *foll*,  
 422
- Abhisamesti, an°, iv 384 sammatthābhisamecca,  
 v 50 *foll*
- Abhisamparāya, ii 61 197 *foll*, iii 347 *foll*  
 iv 104
- Abhisambuddha *See* Buddha

- Abhisamhota iv 241  
 Abhisallekhika iii. 117 *joll.* 121 iv 852 857 v 67  
 Ahhisutta i 107 anabhisutta in acalapatto i 108  
 ii 87  
 Ahhiseka ii. 87  
 Abhibarati abhihatthāŋ v 850 852 (cf Vin Texts  
 ii 440)  
 Abhibhigasati iv 419  
 Amacca i 142 152 222.  
 Amata i 45 *foll.* iii. 451 iv 455 ogadho °pariyosāno iii. 79 804 iv 46 *foll.* 817 887 v 10.  
 amatogadha sahbe dbamms v 107 gāmī iii 829  
 °dvaray v 846 dhātu iii. 856 °ppatto, iv 455  
 amatassa dāta, v 226 *foll.* 256 *foll.*  
 Ambhaka (ambaka) iii 349 v 189 attukkayaka  
 parav v 150.  
 Ayo iii 16 °knālāŋ iv 70  
 Ayoniso See Yoniso  
 Arakkheyya cattari Tathagatasu, iv 82.  
 Arañña °vanapatthāni, i. 60 iii. 188 gato iii 853  
 v 109 *foll.* 207 823 *foll.* bbikkhu alaj patisevitaij  
 iii. 185 nalaj ii 252 vibareana (Bhagava) otta  
 mano hoti iii. 848 *foll.*  
 Arāññaka iii 848 891 iv 291 844 485 v 10 *foll.*  
 Arahatta iii 94 421 480 488 441 *foll.* v 200  
 arahattaya patipanno i 120 iv 204 292 *foll.*  
 872 *foll.* patti °patto ii 157 iii. 376 iv 285  
 °phalaŋ iii 272 iv 276 °phalasacchikriya, i. 28  
 45 °maggo iii. 891 *Formulae of Arahantship (A)*  
 Khina jati vusitay brahmucariyaj itthattaya  
 i 165 167 ii. 211 iii 98 iv 88 179 802 402  
*foll.* v 155 *foll.* 162 *foll.* (B) eko vupakattho  
 appamatto atapi pahitatto itthattaya, i 282  
 ii 242 iii. 70 217 *foll.* 801 876 899 iv 285  
 (C) khinārayo vusitava katakaraniyo ohitabbaro  
 vimutto i. 144 iii 859 876 iv 862 869 871  
*foll.* (D) siapab ca pana me dassanay udapudi  
 punabhavo i 259 iv 56 805 448  
 • Arahay i 109 ii. 184 iii 876 891 436 489  
 iv 864 894 v 120 akantalo v 185 arahanto  
 pathamaj anukampanta anukampissanti etc iv 79  
*foll.* arahataj anukaroti, i 211 kanti anagata ca  
 arahanto vijitaj āgaccheyyuŋ iv 17 20 samma  
 sambuddbo etc i 22 27 110 266 See also  
 Buddha.

Aittta, II 201

Ariya, IV 145 ariyānaŋ [an]upavādako, °ūpavādi  
I 256, III 19, 252, IV 178, V 68, 200, 317, 340  
[na]alam°, IV 363 ariyānaŋ adassanakamiyatā, V  
145 toll, 148 toll ariyūposatho, I 205 toll 212  
āyatanaŋ, III 141 īdrīyasaiyaro, V 206 uce-  
sayanamahāsayanai, I 182 nūnaŋ, III 151 nāyo,  
II 36 V 182, 181 tunhībhāvo, IV 153 °āhammo  
II 69, V 145 toll, 118 toll, 241, 271 dhojanai,  
V 216 paccorohanī V 251 parivesanai, II 247  
parisā, I 71 °ppatto, II 181 vamanaŋ, V 219  
vimecanai, V 218 silakkhandho, V 206 °sukhaŋ  
an°, sukhiŋ, I 81 sāvako, maggo, °saceñi, see  
Sāvaka, Magga, Sace

Ariyavaṇa, the four, II 27

Ariyavāsa, the ten, in detail, V 29 toll

Ariyavohāra, the four, II 216

Aīhatatta, IV 145

Alankāra, III 239 263 toll

Alamatthadasataia, II 180 toll

Alāta, II 95

Allīno, II 201 V 187 toll

Avakassati, V 71 toll

Avakāsa, an°, I 26 toll, V 169

Avakujja, °pañño, I 130

Avakkhitta, II 67, 69

Avacaiā, atakka°, II 189 parisā°, IV 314

Avajānāti, III 164

Avajja See Vajja

Avaññatti, anavaññattikāmo, II 240, IV 1 toll

Avatitthati tatiā°, V 299 301

Avattha, anavatthacārīkā, III 171

Avapahāsatī, III 145 toll

Avabujjhati, II 96, 98

Avalitta, ullitta°, I 101

Avasesa, an°, sa°, I 20, 21, 88

Avassava, an°, III 384 toll

Avassuta, I 261, II 240, IV 128, 201 an°, I 262

Avāpuiana, IV 374

Avikkhepa, I 83 bābhā°, IV 193

Avijjā See Vijjā

Avecca See Pasādo

Asaŋhīa, IV 141, V 71 (i 1 °hīra)

Asankheyya, II 142

Asi, I 48, II 117 °cammaŋ, III 93

- Asita III 40 vyabhangi III 5 pitakhayitasayita  
 III 80 82
- Asubha** See Suhha
- Asura** II 91 IV 198 *foll.* 206 parivaro II 91  
 °kayo I 148 devasurasangamo IV 489
- Asurinda** II 17 58 III 243 IV 197
- Avesanaka** III 287 *foll.*
- Asmi** See Ahag Mana
- Assa** II 207 V 271 n̄kulyo I 77 244 II 118 *foll.*  
 250 *foll.* III 248 282 *foll.* IV 188 897 V 168  
 824 khaļunka I 287 IV 190 *foll.* 897 V 106  
 828 damma II 112 °dammasarathi II 112 114  
 V 828 *foll.* sadasso I 289 IV 897 °medho see  
 Medha
- Assatari** II 78
- Assattha** IV 184
- Assaddhiya** III 421 V 146 148 *foll.* 158 161  
 assaddhiyassa aharo V 118, 117
- Assada** I 258 260 II 10 anupassī I 50 ditṭhu  
 III 447
- Assasa** IV 185 *the four* I 192 °ppatto III 297 *foll.*  
 passaso IV 400 paññāso catutthassa jhanasen  
 kāptako V 185
- Ahag asmi**, II 212 215 *foll.* karu mamankaro III  
 444 shaukara mamankaramanauvayo I 192 *foll.*  
 °kara manapagataj manasaq IV 58
- Ahaha** nirayo V 178
- Ahapaya** III 44
- Ahi** III 806 *foll.* IV 820 V 289 *foll.* rajakulani II  
 72
- Ahingga** sañyamo I 151
- Ākappa** V 88 210 °sampanno III 78
- Ākara** parivitakko II 191
- Ākasa** ananto II 184 IV 40 401 410 412 420  
 427 431 434 487 450 V 845 anañcayatanap  
 see Vimokha kasupaj I 41 dhato I 176  
 III 84.
- Ākiñcaññayatanap** upago I 268 IV 40 401  
 See also Jhana (arupa) Anupubbavihara, and Vimokha
- Ākinaṇa** viharo viharati III 104 IV 4 °manusso  
 III 215
- Ākoteti** IV 859 V 65
- Agati** III 54 *foll.* 60 *foll.* 74
- Āganta** I 68 II 150 an I 64 II 160

- Āgantuka, i 10, iii 41, 365  
 Āgamāna, °dīttiko, iii 172  
 Āgāmī, i 68, ii 159  
 Āgāra, i 156 ajjhī°, ii 70 ajjhāvasatī, i 281,  
     ii 52 *foll* kūt°, i 101, 187, 261, iii 10, 12, 364,  
     iv 231, v 21 kūtāgāmaññālā, i 230 nal°, tīn°, i  
     101 blus°, i 241 santh°, ii 207, iv 179 *foll*  
     sūññ°, iii 353, iv 139, 392, 137, v 88 109, 131,  
     207, 323 *foll*  
 Āgārikā, ek°, dv°, satt°, i 295, ii 206 bandhan°,  
     ii 207  
 Āgālha, i 283, 295 *foll*  
 Āgu, iii 346  
 Āghāta, pañca °pativimayā, iii 185 *foll* an°, v 80  
     navā °vaitthūni, °pativimayā, iv 108 dasa, v 150  
 Āghāteti, v 172  
 Āghātana, ii 138  
 Ācameti, iii 337.  
 Ācaya, iv 280 °gāmī dhammo, v 213, 276  
 Ācāriya, °kulay, ii 112 °dhanay, v 347 pubb°  
     i 132  
 Ācāriyaka, iv 310 sapubb°, ii 170  
 Ācāma, i 295  
 Ācāra, °gocaro, i 63 *foll*, ii 14, 22, 39, iii 113,  
     135, 151, 155, 262, iv 140, 152, 172, 189, 352,  
     357, v 23, 25, 71 *foll*, 89, 138, 198, 338 mutt°,  
     i 295, ii 206  
 Ācārin, an°, i 211  
 Ācinnā, v 74 *foll*  
 Ājañña, puissa°, v 325 *foll*  
 Ājānīya, ass°, puiss° See Assā, Puissa °jjhāyitai,  
     v 323  
 Ājīva, micchā°, ii 53, 240, 270 See also Micchatta  
     natthi Tathāgatassa micchā ājīvo, iv 82, sammā°,  
     i 271 See also Magga (ariyatthangiko) °vipatti,  
     i 270 °sampadā, i 271 parisuddhājīvo, iii 124  
 Ājīvaka, iii 276, 384 °sāvako, i 217  
 Ājīvin, lūkh°, v 190  
 Ānanya, iii 354  
 Āni, ii 32  
 Ātāpana, °paritāpanānuyogo, i 296, ii 207  
 Ātappa, i 153, iii 249, iv 460 *foll*, v 17 *foll*  
 Ātāpi, ii 18 *foll*, iii 38, 100 *foll*, iv 29, 177 *foll*,  
     266 *foll*, 300, 457 *foll*, v 84, 343 *foll* See also  
     Aīahetta (B) an°, ii 13

- Ätitheyya l. 98 iv 68 *foll.*  
 Ädariyag an° v 146 148  
 Ädara °pätnisanggo v 238 258  
 Ädayip sär° var v 187  
 Adasa v 92 94 97 *foll.* 108  
 Ädicca, i 242 v 22, 268 266 268 bandhu  
     ii. 54  
 Ädiya iii 45 *foll.* °mukhn iii 164 *foll.* —  
 Ädibrahmacariyika l. 231 *foll.*  
 Ädinava sañña, iii 79 nyatakenna gitassarena  
     dhammaj bhanantassa iii 251 akkosakaparibhasa  
     kassa &c. iii 252 *foll.* akaraniye kayiramane i 57  
     kamesu vitaklesu pitiya &c iv 489 *foll.* ko loke  
     asando l. 258 *foll.* dantakanthasa akhadane iii 250  
     dassaví v 181 *foll.* anadunavadassaví v 178 181  
     ducearite iii 267 *foll.* puggalappasade, iii 270  
     mutthamatiaga &c iii 251 rajantepurappavesane  
     v 81 svathikaya, iii 268  
 Ädesana °päthariyaj l. 170 292 v 327  
 Ädhana iii 335 ii 41  
 Ädhipacca issar l. 62 212 ii 205 iv 252 256  
     260 paccek° iii 76  
 Änapana See Sat  
 Änisagga v 1 811 itivedappamokkh labhasakka  
     • rasidok ii. 26 maha v 106. sikkh ii. 248  
     akaranañcayatane &c iv 448 *foll.* adukkhamasuhhe  
     iv 442. upäthitasatissa iii 251 karaniye  
     kayiramane i 58 dantakanthassa khadane iii 260  
     dåne iii. 41 düthiya suppatividdhanañ ii 185  
     dhammasavane, iii 248 881 iv 361 nekkhamme  
     avitakke nippitike, ii 489 *foll.* mettaya catovimattiyan  
     iv 160 yaguya, ii 250 sappurisañ missaya ii. 289  
     ellavato ellasampadaya &c iii 258 *foll.* sucarite  
     iii 267 sotapattiphalaśacohikriyaya, iii 441  
 Änejja ppatto ii 184 iii 98 100 877 *foll.*  
 Äpatti l. 20 *avd passim* dve l. 87 kusalata, saññi  
     i 84 bhayāni (cattari) ii. 240  
 Äpada ii. 68 187 iii 45 iv 81  
 Äpatha apathaj agacchati iii. 877 *foll.* iv 404  
 Äpañala i 62 182.  
 Ärayika l. 265  
 Äpo iv 875 raso l. 82 °sañña saññi iv 812 v 7  
     *foll.* 818 *foll.* 825 853 *foll.* See also Dhatu  
 Äbadha i 121 iii 94 143 iv 888 415 *foll.* 440  
     list of v 110

- Ābādhika, iii 189, 288 ābādhikimī, ii 144  
 Ābhā, ii 130, 139, iii 34  
 Āmagandha, i 280  
 Āmalaka, v 170  
 Āmasati, v 263, 266  
 Āmisā, opposed to dhamma, i 91 *foll* sa°, i 81, iii  
     412 nñ°, i 81, iii 412', 354 °garū pañesā, i 73  
     °kiñcikkhahetu, i 128, v 265, 267, 283 *foll*, 293,  
     295  
 Āmisantaiā, iii 144, 184  
 Āya, ii 166, iv 282 *foll*, 286, 288, 323  
 Āyataka, iii 251  
 Āyatana, iv 451 *foll* ajjhattiñ, bāhūnay, iii 400  
     v 52, 109 abhibh°, v 61 ariyā°, iii 441 kasinā  
     yatanām, the ten, in detail, v 46 *foll* 60 utth°,  
     i 173, 175 phass°, see Phassa cakkhusminī dī,  
     anicc°, dukkh°, anattānupassī, ii 146, v 359 cak-  
     khuñ bhavissati, te rūpā tañc' āyatanañ no patisanñ-  
     vedissati, dī, iv 426 cakkhuviññeyyā rūpā, dī,  
     iii 377, iv 404 sati sati āyatane, i 255 iii 17,  
     27, 82, 426 cakkhunā rūpaj dīsvā, dī, i 113,  
     176, ii 16, 39, 152 *foll*, 198, 210, iii 99, 158,  
     163, 279, v 30, 348, 351 na cakkhuñ  
     photthabbaj manasikaroti, v 321  
 Āyasaka, iv 96  
 Āyacana, i 88, iii 47 *foll*  
 Āyāsa, an°, ii 98  
 Āyu, i 155, ii 63 *foll*, iii 47 dibba. i 115 iii 33  
     iv 242, 396 sankhāto, iv 139 °ppamānay, i 213,  
     ii 126 *foll*, iv 138, 252 *foll*, 261, v 172 brah-  
     mena āyunā, dī, santuttho, asantuttho, iv 76  
     °sankhāian ossajjati, iv 311, 313  
 Āyuka, app°, iv 247 ēñgh°, iv 240 niyat°, ii 396  
 Āyussa, dhammo, iii 145  
 Āiakā, sanghamhā, iv 202  
 Āiakkha, ii 120, ii 38, ii 266, 270, °sampadā,  
     iv 281, 286, 322 °adhikarayanay, ii 400 ek°,  
     v 29 *foll* sat°, v 30  
 Āiagga, i 65  
 Āiaññaka, iii 100 *foll*, 219, ii 21, v 66  
 Āiaññakatta, i 38  
 Āiaññika, i 24  
 Āiaddha, i 148 as°, i 148 °vñayo, see Vñayo  
 Āiabbha, °vatthūni, attha, iv 334  
 Āiabbhaja, iii 166 *foll*

- Ārambha arambha dhātu i 4 viriy i 12 II sa<sup>2</sup>  
 n 42 f II 191 mir n 42 f II  
 Ārūpamāna rūp, arūp i 82, sākhat<sup>o</sup> n inkhat  
 i 82 sappūlik nippitik i 81 sat upakkli i 8  
 namarūp ir 34  
 Āradhaka i 63 v 249 129 943 950  
 Ārama i 9, 37 190 n 28 patibhijak n 176  
 Āramata n 24  
 Āramika samanuddeso n 78 m 109 \*pesako  
 m 276  
 Āra i 112  
 Āraenta virato v 981  
 Āracariy m 216 318 n 219 v 108 20  
 Āradhaka v 923 933  
 Āradhanna v 211 f II  
 Āruppa n 116 rupe v 11  
 Āruha n 116 m 112  
 Ārogya n 143 m 72 v 18 f II mado i 116  
 m 72  
 Ārodana m 244 f II  
 Āroha \*parinibbo i 248 f II n 240 f II w 31  
 v 19 haith a 4 v 107 110  
 Ārinda v 6  
 Ārīja m 92  
 Ārībaka n 56 m 337  
 Ārībaktisalikas m 361  
 Ārīava n 34 o m 2, \*rāmo n 131  
 Ārīsaka n 3 v 116  
 Ārī \*ppabheda n 166  
 Ārīmpeti i 207 v 102  
 Āroka i 161 n 134 m 230 sākhi rābbi n 47  
 211 m 93 323 v 437 v 20, bahulo m 17  
 Ārlokita n 103 106 f II ; 210  
 Ārlopa n 409 m 701 v 318 sāka akaro v 206  
 Ārlopika ek dv<sup>o</sup> sākha i 29, n 206  
 Ārvatī n 123 125  
 Ārvatīpani v 190 191  
 Ārvatī anavattidhamino See Dharmina.  
 Ārvatīpana m 63  
 Ārvatīpana kamma<sup>o</sup> kilesa<sup>o</sup> vipaka<sup>o</sup> m 437  
 Ārvasa n 68 168 m 46 262 an n 315  
 Ārvatīka (bhikkhini) i 236 m 261 f II 306  
 Ārījjayyasi (r i arījj<sup>2</sup> avīj<sup>3</sup> uvīc<sup>o</sup> arīshch ) i 86  
 Ārvila i 9 m 23 an<sup>o</sup> i 9 m 236  
 Ārvī cova raho ea v 350 133

- Āvudha, iv 107, 110  
 Āvenī, āvenīka (sic), āvenikammāni, etc, v 74 *foll*  
 Āsaṇsa, i 107  
 Āsajja, iv 374  
 Āsatti, i 138  
 Āsana, °patikkhitto, i 296, ii 206 an°, iii 389  
Āsandī, i 181  
 Āsabha, °ntihānaŋ, ii 8, iii 9, 417, v 33 *foll*  
 Āsava, i 98, 165, 187, ii 196, iii 21, 245 an°,  
     i 81, 98, 107 *foll*, 123 *foll*, 234, 236, 273, 291,  
     ii 6, 36, 87, 146, 238, iii 19, 29, 43, 114, 131,  
     166, iv 13, 83, 140 *foll*, 314 *foll*, 400, v 10 *foll*,  
     36, 69, 132, 242, 340 s°, i 81, v 242  
 Āsavānaŋ khayo, i 107 *foll*, 123 *foll*, 232, 234,  
     236, 256, 258, 273, 291, ii 6, 36, 44 *foll*, 87,  
     146, 149 *foll*, 183, 214, 238, 251, iii 19, 69, 83,  
     114, 131, 153, 202, 262, 306, 319, 322, iv 13,  
     83 *foll*, 119, 140 *foll*, 224, 291, 314 *foll*, 400.  
     v 10 *foll*, 36, 69, 94 *foll*, 98, 105, 132, 174  
*foll*, 200, 211, 340, 343 *foll* dasa dhammā saŋ-  
 vattanti, v 237 pañikkhayāŋ gacchanti, v 343 *foll*  
 āsavehi cittāŋ vimuttāŋ, ii 154 *foll* °samudayo  
 °nūodho, °nūodhagāmīni patipadā yathābhūtaŋ pajā-  
 nāti, i 165, iii 93 āsavānaŋ nīdānasambhavo, *dc*  
     iii 410, 414 kām°, bhav°, avijj°, i 165, 167, 196,  
     ii 211, iii 93, 414, iv 179 dītthadhammikā,  
 samparāyikā, v 70 pañikkhīnā, iv 418, 434, 451  
*foll* °pariyādānaŋ, iv 146 vighñataparilāhā, iv 161  
 vaddhanti, i 85 *foll* saŋvaiā pahātabbā, *dc*, iii 387  
*foll*  
 khīnāsava, i 77, 109, 241 266, iv 370 *foll*  
     v 40, 174, 233, 253 *foll* See also Arahattu  
 (*formula C*) a°, v 40 khīnāsavassa ānubhāvo  
     iv 120 khīnāsavassa balāni, iv 224  
 Āsā (dve), i 86 vigatāso, i 107, 108  
 Āsātikā, v 347 *foll*, 351, 359  
 Āsīdati, iii 69, 373  
 Āsīvisa, ii 110, iii 69  
 Āhāra, iv 108 *the four*, v 52 avijjaya, *dc*, v 113  
     vijjāvimuttiyā, v 114, 118 bhavatañhāya, v 116  
 habalinkāra°, iii 192 *foll* (see n 10) °tīhītikā, sabbe  
 sattā, v 50, 55 nerayikānaŋ, *dc*, v 269 *foll* bho-  
 gānaŋ, *dc*, v 136 sukhass°, iii 51 āhāre patik-  
 kūlasaññā (saññī), iii 79, 83, 142 *foll*, iv 49  
 Āhāreti, i, 114, 295, ii 40, 145, 206, iv 167

Āhuneyya II. 56 *and passim* aggi IV 41 45  
sahuneyyako II 70 145 *foll*

Iochaka III 28

Iečha II 148 IV 293 *foll* 325 *foll*; V 40 42 *foll*  
157 pakato III 119 191 210 *foll*. °vinayo IV 15  
V 165 167

Ikičita, II 45

Ittha II 66 *foll* dasa ittha V 185

Ina III 852 V 824

Itara (r I ittara) II 187

Itikira II 101

Itivada °ppamokkho II 28

Itivuttaka II 7 108 178 III 86 177 361 *foll*

Itihasa I 168 166 III 223

Itthatta I 08 II 82 159 208 See also Arahatta  
(formula A)

Itthi L 28 188 II 115 209 III 08 00 156  
itthundriyan °kultaj dc IV 57 *foll* kūl III 76  
IV 16 19 °rupaj dc., I 1 *foll* III 08 purisay  
bandhati, IV 196.

Iddha III 215

Iddhi L 145 anekavihitaj iddhividhaj I 170  
*foll* 255 III 17 28 82 *foll* 280 425 *foll*, V 199  
amisa ° dhamma I 98 °paṭibhāriyap I 170 202.  
samadhi is necessary for attainment of III 425

Iddhika evajmab° V 129

Iddhipada the four IV 125 *foll* 203 225 309 468  
V 175 in detail I 39 297 II 256 III 82

Iddhimā L 23 25 II 185 III 340

Inda (devanaj) I 144 sa V 825 *foll*

Indriya (personal especially physical faculties) in  
driyanañ avekallata III 441 indriyanap paripako  
V 208 °paropariyatta, V 84 88 indriyanī vip  
pasannam (vippasñdatu) I 181 III 380 indriyanap  
samata (r I samatho) III 375 *foll* itth puris°  
IV 57 purisindriyasañcāri, III 401 sant L 65  
II, 38 (a)sapvaro III 360 IV 09 V 118 *foll*, 136  
indriyeśu (a)guttadvaro (dvārata) L 25 94 118  
II 39 III 70 188 178 199 301 380 480 440  
*foll*, IV 25 166 V 184. rakkhati cakkhundriyan  
cakkhundriya manindriya sapvarap apejjati  
I 118 II 16 39, 159 210 III 09 168 V 348  
361 cakkhundriya— manindriyasapvarapajvuto  
III 387 *foll*

*the five (faculties of moral sense), iv 125 foll , 203, 225 , v 56 , 175 in detail, i 39 , 42 foll , 297, ii 149 foll , iii 277 , 282 the four, omitting paññā, ii 141 the three, i 118 foll pañcindūyānī mudūnī, ii 151*

*magic power (issarīyānī), indūyānī okkhipati, iv 264 foll*

*Indīya (adj ), gutt°, i 236 pākat°, i 70 , 266 , 280 , iii 355 , 391 , sajvut°, i 70 , 266 , iii 391 samāhit°, ii 6*

*Iīna, v 156 , 158 , 160 , 162*

*Iīyati, iii 451 , v 41*

*Isī, ii 24 , 51 the ten, in detail, iii 224 , 229 , iv 61*

*Issara, iv 90 °ādhīpaccaij, see Ādhīpacca*

*Issāīya, iv 263*

*Issā, i 95 , 281 , 299 , ii 203 , 205 , iv 148 , 349 , 456 , 465 , v 40 , 42 foll , 156 , 209 , 310 , 361 an°, i 95 °malaij, i 105 °sañyojanaij, iv 8*

*Issāsa, iv 423*

*Issukī, iii 140 , 335 , iv 2 an°, iii 140 , iv 2*

*Īsā, iath°, iv 191*

*Ukkaiyseti, ii 27*

*Ukkathita, iii 281 , 284*

*Ukkamma (i l okkamma), iii 301*

*Ukkalā (vassaj bhaññā), ii 31*

*Ukkā, i 210 , 257*

*Ukkācita, °-vinītā paññā, i 72 , 285*

*Ukkutika, i 296 , ii 206 °ppadhānaij, i 296 , ii 206*

*Ukkūla, °vikulaij, i 37*

*Ukkotana, °vañcananikatisācīyogo, ii 209 , v 206*

*Ukkhepaniya kamma, i 99.*

*Uggahetar, iv 196*

*Uggahatita, iii 68 foll ugghatitañfiu, ii 135*

*Ucca, °thāniyo, v 82*

*Uchhangā, °pañño, i 130*

*Uchhadana, i 62 , ii 70 , iv 54 , 386*

*Uchhindati, ucchejjissāmi, iv 17*

*Uchu, iii 76 , iv 279 °bījaij, i 32 , v 213*

*Ucheda, °vādo, iv 174 , 182 foll*

*Uju, °kāyo, see Ānāpānasati °gato, °gatiko, iii 285 foll , 315 , v 290 foll , 329 foll , 333 foll °paṭipanno, see Sañgha °papattiko, v 290 foll °bhūto, ii 57 , iv 292*

- Ujjhanggati in 91  
 Ujjhattibala iv 223  
 Uñcha i 86 in 66 full 101  
 Utthatar iv 285 289 322  
 Utthana in 311 an<sup>o</sup> iv 145 °phalupajivi u 13  
     vijayadhlugato in 45 76 samapatti—vutthunakusa  
     lata i 94 °samprada iv 281 286 322  
 Utthahika in 38 iv 266 full  
 Unnata u 86 °onata u 86  
 Upñnabhi u 73  
 Unna in 37 iv 265 269  
 Utu iv 118 full parinamajag u 87 in 131 v 110  
     pariseyyag in 388 sappaccharaj u 7  
 Utuni in 221 an in 221 226  
 Uttama uttamangaj iv 278  
 Uttarāsanga i 67 145 u 146  
 Uttarimannasadhammo in 410 v 88  
 Utikna seyyaka in 6 patisa i 70  
 Utthanikaroti in 361 full  
 Udaka añin in 52 ajinka u 53 orobanto  
     u 123 adakorohako v 263 udakorohanamuvoge  
     i 296 u 203 bubbaley iv 117 maniko in 27  
     °mallako i 290 ruhado i 1 u 10) in 2  
     ruhako i 178 adakūpamo puggalo iv 11 u haka  
     lekhupamo i 287  
 Udapatta in 210 full v 92 91 94 full 101  
 Udapana iv 171  
 Udaava u 192 itthika u 199 vynyo (khandhanaj)  
     u 15 udavattthagami in 143 152 full iv 111 231  
     271 285 299 302 v 1, 2, 29 u °dhaya  
     nupassi u 90 in 32 iv 453  
 Udana i 67 See also Anga (Tipitaka)  
 Udambara °khadiko iv 283 287 324  
 Uddalomi i 181  
 Uddasseti if 66  
 Uddāpa v 104  
 Uddissa °kataj i 295  
 Uddessa u 114 v 50 full ok in 67 180 ga<sup>o</sup>  
     in 418  
 Uddhaysota i 233 u 131 iv 14 full 73 full; 146  
     380 v 120  
 Uddhuggika u 68 in 250  
 Uddhaesa i 256 282 in 375 421 440 iv 87  
     v 142 145 148 See also Sañyojanā kakkuceay  
     see Nirvana.

- Uddhata, II 23, III 391, V 93, 95, 97, 142, 163  
an°, II 211, V 93 *foll*, 97, 104
- Uddhambhāgīya *See* Sanyojana
- Uddhasetā, I 202 (*v l* uddhasto *Com* = upa11  
dhāsito)
- Uddhasta, II 211 (I 202 *n*) an°, II 126
- Udeśhumātaka *See* Subha, Asubha
- Udraya, sukh°, dukkh° *See* Sukha, Dukkha
- Unnala, I 70, 266, II 26, III 199, 355, 391 an°,  
I 70, 266, III 199, 391
- Unnāminnāmī, IV 237
- Upakannakajappi, III 136
- Upakarana, II 86 paravitta°, V 264, 266, 283, 292  
pahutavitta°, V 290 *foll*
- Upakkilesa, I 207 II 67, III 386 *foll*, V 195  
āgantuko, I 10 olāiko, *dc*, I 253 vigata°, IV 177  
candimasuriyānaŋ, samanabrahmanānaŋ, II 53 jāta-  
rūpassa, cittassa, III 16
- Upakkhalati, III 101
- Upagāmīŋ, II 6
- Upaghāta, III 173
- Upajjhāya, II 66, 78, III 69
- Upatthāka, I 121, III 31, 189 sangh°, I 26, III  
39 gilānūpatthākī, I 26
- Upatthāna, °sāraŋ, I 225 (mātāpitunnaŋ), I 151
- Upatthānasālā, II 51, 197
- Upatigacchatī, upaccagunŋ, III 311
- Upadāysetī, III 139 *foll*, 264, V 66
- Upadahātabba, III 196
- Upaddava, I 101
- Upadhāna, ubhatolohitako°, I 137, 181
- Upadhi, mu°, I 80, 138 °kkhayo, IV 150 sankhayo,  
II 24, III 382 °patinissago, *see* Patinissagga °su-  
khan, I 80
- Upanāha, I 95, 299, IV 148, 349, 456, 465 V 39.  
41 *foll*, 156, 209, 310, 361 °vinayo, I 91
- Upanāhi, III 260, 334, V 123, 125, 156 an°, V 124  
*foll*
- Upanjjhāyatī, IV 55
- Upañidhāya, III 181 *foll* (dibbasukhaŋ) IV 253  
*foll*, 257, 261
- Upañibha, III 324
- Upañisa, sa°, an°, I 198 hatūpaniso, III 19, 200,  
360, IV 99, 336, V 4 *foll*, 313 *foll* °sampanno,  
III 28, 200 *foll*, 360, V 4 *foll*

- Upanisā i 198 iv 351  
 Upanishatug v 43 45  
 Uparajja iii 415 v 292 294 297 299  
 Upapatti v 289 foll dāna° iv 239 devaloka°  
     l 115  
 Upaparikkha iii 381 foll iv 221 223 v 126  
 Upaparikkhiy iv 221 223 296 328 -  
 Uparajja iii 154  
 Upalikkhati iii 94 96 foll 99  
 Upavajja an iv 82  
 Upavadati v 88 •  
 Upavadaka ariyayag *See Ariya*  
 Upavasati i 142 144 205 upavuttho i 211  
 Upavāyati v 40  
 Upavasa v 40  
 Upavicara iii 363 foll v 134  
 Upasagga i 101  
 Upasanta iii 394  
 Upasama iii 325 foll v 216 238 foll vitakk°  
     ii 14 anussati i 30 43 anupasamaramo ii 132  
     avupasamo i 3  
 Upasampada iv 276 foll and passim upasampi  
     detabbo v 72  
 Upasevīy vjatta iii 136  
 Upassattha udakupassattha iii 226  
 Upahacea *See Parinibbaya*  
 Upaharati ii 87  
 Upahara ii 87 iii 33 v 66  
 Upātivatta ii 15  
 Upādāna upayupradana v 111 kkhayadhimutto iii  
     376 foll gato ii 69 ḡyrodho i 177 ḡkhandha  
     *see Khandha*  
 Upādisesa iii 143 an° ii 120 iv 75 foll 202  
     313 sa° iv 75 foll 378 foll  
 Upayasa, i 144 177 ii 123 203 sa i 203  
     iii 3 429 an° iii 429  
 Uparaddha v 230  
 Uparambho paruparambho ii 181 citto iii 175  
     iv 25 foll  
 Upasaka i 56 foll and passim kittavai hoti iv  
     220 foll canḍalo ḡratayan iii 206 parisa  
     ii 132  
 Upasikā i 88 and passim parisa ii 132 nikkluta  
     evaj niraye sagge v 287 aviseñanda agaray ajjhava  
     satī v 288

- Upekkhaka, iii 169 *foll*, 279, v 30 See also Jhāna  
(third)
- Upekkhā, iii 185, iv 47 *foll*, 70 *foll* See also Jhāna  
(fourth) °āiammanai, i 82 °etovimutti, i 39,  
iii 291, iv 300, v 301, 360 °umittai, i 256  
°sukhai, i 81, iv 412 °sahagato, i 12, iv 300,  
443 sahagatena cetasā, see Ceto, cetasā
- Uposatha, gopālaka°, nigantha°, aruya° i 205 *foll*,  
211 atthangasamannāgato, iv 248, 258 *foll*, v 83.  
navah' angehi upavuttho, iv 388 (upavasati) i 142,  
44, 205, r. 248 *foll* °puechako, iv 276
- Uppatti, °patilābhikāni sañyojanāni ii 133 *foll*
- Uppakaka, nnayo, v 173
- Uppalīnī, iii 26
- Uppāda, i 152, 286, 296 an° i 286, 296, ii 214,  
249, iii 84 *foll* tanh°, ii 248 citt° iii 123, iv 65
- Ubbatuma, iv 191, 193
- Ubbāhikā, v 71
- Ubbejetā, ii 109, iv 189
- Ubhatthako, i 296 ii 206
- Ubhata, °bhāga-vimutto, i 73, ii 10, 77
- Ummagga See Magga
- Ummujjati, iv 11 *foll*
- Ummattaka, iv 248
- Ummā, v 61
- Ummāda, v 169
- Ummujjamānaka, ii 182
- Uyyojana, uyyojanikapatusaṇyutto iv 233
- Uyyodhika, v 65
- Urattāliq, ii 188, iii 54, 416, iv 293
- Uiathala, ii 174
- Uiabbha, i 252, ii 207; iv 41 *foll* °ghātaka,  
i 251
- Ulūka, v 289 *foll* °pakkhiko, i 241, 296, ii 206
- Ullitāvalitta, i 137, iv 231
- Usabha, i 188, ii 207, iv 41 *foll*, 376, v 347, 350,  
359
- Usīra, °nālimattāni, ii 199
- Usu, ii 117, iii 162
- Ussa, iii 359
- Ussakkati, iii 241 *foll*
- Ussankita, iii 128
- Ussajjītvā, iv 191
- Ussadakajāta, iii 231, 234
- Ussādāna, iii 89, 91-93

- Ussāvabindu iv 137  
 Ussadeti ii 198 201  
 Ussapana iv 41  
 Ussaha ii 93 195 iii. 75 307 iv 320 v 93 95  
     98 foll. 104 foll.  
 Ussuka iv 266 foll.  
 Ussukkata v 195 -  
 Ussura bhattaq iii 260  
 Usseneti ii 214 foll.  
 Ussothi ii 93 195 iii. 307 iv 320 v 93 95 98  
     foll. 104 foll.  
 Umī jato iii. 232 235 °ghato ii. 189 °bhayaq  
     ii. 123 foll.  
 Usara iv 237  
 Uhasati iii 91  
  
 Eka °āgarika, i 154 295 ii 206 iii 129 °arabbha  
     v 29 foll. asanika iii 220 cakkhu i. 130 bij  
     i. 233 iv 380 v 120 bhattiko i. 212 iii 216  
     260 v 205 ekadhammo i. 3 foll. 11 30 43 v  
     50 55 ekarupaq de i. 1 foll. eko pañho uddeso  
     veyyakaranaq v 50 55 eko puggalo i. 33  
 Ekajsa, °vacana, vyakaranayo ii. 46 ekajseṇa  
     upavadati, v 190  
 Ekagga cittap citto i 70 206 ii 14 29 iii 391  
 Ekaggata cittasa i. 36 iv 40  
 Ekatta v 202  
 Ekanta kañako iii 406 iv 11 gato iii 326 foll  
     dnkho v 289 nibbida, iii. 89 iv 143 v 216  
     238 foll. paripunpo parisuddho v 204 sukho  
     ii 231 iii 409 v 190 foll.  
 Ekantalomī i 181  
 Ekālopiko i 295 ii 206  
 Ekahika i. 295 ii. 206  
 Ekibhāva iii 289 v 89 164 foll  
 Ekodi iii 354 bhavo See Jhana (*formula of second*)  
     °bhavadhigato i. 254 iii. 24 425 hoti, i 254  
 Eja an° ii 15  
 Epeyyaka i. 48 ii 122  
 Etadagga ii. 17  
 Erakavattika i 47 ii 122  
 Elaka °mantara i 295 ii. 206  
 Elamuga ii. 252 iii. 436 iv 226 an° iii 437  
     iv 226

- E lagala, an°, iv 296, 328  
 E sanā, *the three, in detail*, ii 41, v 31 āmisa-,  
     dhamma-, i 98 pañiy°, i 93 samavayasat[+]hesano,  
     ii 41, v 29 *foll*  
 E sikā, iv 106, 109  
 E hipassika, nijjaro, ii 198 nibbānaj, i 158  
     dhammo, *see Dhamma*  
 E hībhadantika, i 295, ii 206
- O ka, v 232 *foll*, 253 *foll* an°, v 232 *foll*, 253 *foll*  
 Okāsa, i 253, cv 149  
 Okotimaka, ii 85, iii 385 *foll*  
 Okkasā, iv 16, 19, 65  
 Okkhipati, iv 264 *foll*  
 Ogaechati, iv 101  
 Ogadha, nibbān° gāmī, ii 26 amata°, *see Amata*  
     ogādhappatto, iii 297 *foll*  
 Ogha, ii 200 *foll* kām°, iii 69  
 Ojavañ, iii 260  
 Ojā, iii 396  
 Otttha, iv 131  
 Onata, °unnata, ii 86 °onata, ii 86  
 Onojeti, iv 210, 214  
 Otaiatī, otinna, ii 123 *foll*  
 Otāia, iii 67, 259  
 Ottappa, i 50, 83, 95, iii 4 *foll*, 352 iv 11 °an,  
     i 50, 83, 95, iii 421, v 146, 148, 214 kusalesu  
     dhammesu, v 123 *foll* °gūnavata, iii 331, iv 29  
     hir°, ii 78, iv 99, 151, v 214  
 Ottāpiñ, ii 13 *foll* iii 3 *foll*, 7 *foll* 112, 434 iv  
     2, v 124, 148 an°, ii 13, iii 3 *foll*, 7 *foll* 112,  
     iv 1 *foll*, 4 *foll*, 23, 38, 109, 155, 217, 220,  
     v 123, 125, 146  
 Ottāpitā, an°, ii 218  
 Odana, iii 49, iv 231 °kummāsupacayo iv 386  
 Odāta, iii 239, iv 94, 263, 306, 349, v 62 °vasanaj,  
     iii 384, iv 217  
 Odhunāti, iii 365  
 Onītapattpāni, ii 63  
 Opakkamika, ii 87, iii 131, v 110  
 Opadhika, iv 292 *foll*  
 Opanayika, nijjaro, ii 198 nibbānaj, i 158 dhammo,  
     *see Dhamma*  
 Opapakkhi, i 188

- Opapatika i 232 245 269 ii 5 89 180 238  
     iv 12 226 399 423 *foll* v 265 268 286 289  
     291 293 296 343 *foll*.  
 Opasamika ii. 132  
 Opateti iii. 137 302 *foll*.  
 Obhaggobhagga iv 435 *joll*  
 Obhava ii. 130 139 iv 302 nttan° gambhir ii  
     105  
 Oma iii 339  
 Orabbhika i 251 ii 207 iii 303  
 Orambhagayo See Sappyana.  
 Oramattaka iv 22 v 157 164  
 Oravitar v 149  
 Oruddha iii 393  
 Ojarika numittay obhaso iv 309 *foll*  
 Olaggati iii 384  
 Olikhati iii. 205  
 Oligalla l. 161 iii 389  
 Olubbha iii. 298  
 Ovata iv 277  
 Ovadaka l. 25  
 Osadhi °taraka v 62  
 Ohita sota iv 391 °bharo See Arahatta (*formula C*)  
  
 Kāgga iv 393  
 Kāgathala iii. 25  
 Kakkaea v 265 283 293  
 Kankhati Satthan, dhamme etc., iv 460 v 17 *full*  
 Kankha ii 79 160 185 iv 152  
 Kankhiy ii. 174  
 Kaccha l. 197  
 Kacchati iii 181 *joll*  
 Kafenna iii. 346  
 Kafcuka i 145  
 Kāfha ii. 205, iv 128  
 Kaṭasi ii. 54  
 Kataha ayo iv 138  
 Kattha i 124 ii 95 iii 6 iv 72 katthaggi  
     iv 41 45  
 Kathala l. 9 124 253 iii 6  
 Kana °bhakkho l. 241 295 ii. 206  
 Kanajaka i 145 iv 392  
 Kapṭaka dasa v 134 sadda v 133 *fll.* a° nik°  
     v 135 kantakapassayiko i 206 ii. 206

- Kantha, iv 131, 377  
 Kandaka, iii 383  
 Kandu, sañhāti, ii 437  
 Kanna, i 47 °sotaj, iv 86 °sukho, ii 209  
 Kannikai a, v 61  
 Kanha, iii 241 °abhijāti, iii 383 *foll* kammaj, ii 230 °maggo, v 244, 278 dhammo, v 232 *foll*, 253 *foll* °vīpāko, ii 230 *foll*  
 Kataññutā, i 61 ii 226, 229 a°, i 61, ii 226, 229, iii 273  
 Katatta, i 56 a°, i 56  
 Katāveditā, i 61, ii 226, 229 a°, i 61, ii 226, 229, iii 273  
 Kattai, ii 102 (panhaj), i 103  
 Katthi, v 157  
 Kathā, i 130, 151, iii 117, 184 anupubbi°, iv 186, 209, 213 tñacchāna°, iii 256, v 128, 185, 189 atñacchāna-, anānākathiko, iv 153 dāna°, sīlā°, sagga°, iv 186, 209, 213 dukkathā, sukathā, iii 181 *foll* dhammiyā, ii 51, iv 307, v 188 192 viggāhika°, iv 87  
 • Kathāvatthu, tīni, i 197 dasa (*in detail*), iv 352, 357, v 67, 129 *foll*  
 Kadariya, ii 59, iv 79 *foll*  
 Kadali, ii 73  
 Kadalimigapavatapaccatthaiana, i 137 181, iii 50, iv 394  
 Kandaia, ii 210, iv 437  
 Kapāla, i 36, iii 225 ayo°, iv 70 *foll*  
 Kappa, kappassa asankheyayāni, ii 142  
 Kappattha, iii 402 *foll*, iv 160, v 76  
 Kappatthiya, v 75 ..  
 Kappāsa, iii 37, iv 265, 269 kappāsiko, iv 394  
 Kappiya, i 84, 85 a°, °saññī, i 84, 85  
 Kabalinkāia (habalikāia), iii 192 *foll*, v 336  
 Kamandaluka, v 263  
 Kambala, iv 394 kesa°, i 240, 286, 295 vāla°, i 240, 296  
 Kamma, i 223, ii 67, iv 332 appati°, sappati°, i 21 °āvaranatā, iii 436 āveni°, v 74 *foll* kanhu, sukka, ii 230 *foll* kammassako, iii 186 °pathā, dasa, v 54, 57, 266, 268 kāya°, vaci°, mano°, i 32, 104, 106, 110 154, 261 *foll*, 292 *foll*, ii 69, 87, 135, 237, 252, iii 33, 129, 131, 150, 269, 288 *foll*, iv 364, v 212 *foll*, 289 *foll*, 350,

353 khaya II. 230 232 tajjaniya° dīc L 99  
 ditthadhamma samparayavedaniyādīc, IV 382  
 dhamma adhammakkamani dīc L 74 naṇay  
 purāṇāy L 220 II 197 kammanāy nidanasam  
 bhavo dīc III 410 V 262 °nidanasankhayō V 262  
 nidanāni kammanāy samudayaya L 134 135 263  
*foll.* nirodho I 263 III 410 pāpa I 48 139  
 141 149 249 III 354 V 300 *foll.* papassa kāl  
 yaṇassa kammasa pavatti V 86 *foll.* °phalupajīvī  
 II. 135 (Makkbalvādo) L 286 yathakammupago  
*see s.v.* °lakkhaṇo I. 102 vado L 287 vinaya  
 avinaya L. 74 °vipakujā nbadha V 110 esīce  
 tanikag V 292 294 297 299 samadanaŋ  
 III. 417 419 V 33 35 37 esako dīc III 72  
*foll.* 186 V 88 288 sakkaccaŋ kam  
 maphalaŋ I 268 *foll.* II 226 V 265 268 286  
 289 291 293 296

Kammañña I 9 III. 375 a IV 333

Kammaññata L 9

Kammanta kaya vac° mano V 292 *foll.* khatta  
 kammantasamantavoharo III 77 kurura III 383  
 susayvihita IV 269 272 patiechanna L 60  
 °vipatti L 270 sakkaccaŋ kammantay adhitthati  
 L 115 sampada, I 271 samma° miccha *see Magga*  
*Micchatta.*

Kammassakata III 186

Kammara V 263

kammaramata III 116 173 293 *foll.* 309 *foll.*  
 330 449 IV 23 24 331 V 163

Kammasa kari II. 187

Kaya II. 209 III. 236 vik III. 226 V 205

Karajakaya V 300 *foll.*

Karaṇa (-karana, *see s.r.*) I 141 nathakarana  
 dhamma thēten V 23 *foll.* 89

Karapīya V 336 akño me akappo V 88 210  
 uttarī V 157, 164 cetanaya V 2 312 kassahassa  
 gabapatissa, I 229 239 bhikkhusa I 230 *foll.*  
 samana I 229 katas *see Arahatta.* bahu III 116  
 Karuna L 42 III 185 cetovimutti I 38 III 291  
 IV 300 V 360 °sahsgatena cetasi L 183 196  
 II. 129 184 III 225 V 300 345

Kalopī mukha I 295 II 206 hattho IV 376

Kalalibhuto III 233

Kalahā IV 196 401

Kalaya V 170

- Kali, II 3, 25, V 171, 174, 324  
 Kalebaia, II 48, 50 (*i. b. kalev°*)  
 Kalyāna, kalyānai kaioti I 138 *foll* °kalyānenat  
     kalyānataiay, II 222 *foll* °ādi-, majjhe, pariyośāna-  
     see Dhamma °mittatā, °mitto, see Mittatā °vāk-  
     kaiānatā, I 38 °vākkaiāyjo, II 97, III 114  
 Kallitakusalo, III 311, IV 34  
 Kavi, cinta°, sutā°, attha°, patibhāna°, II 230  
 Kasata, pañsa-°, I 72  
 Kasambu, °jato, II 240, IV 128, 201  
 Kasāvatta, sa°, a°, I 112  
 Kasāna, *the ten, in detail*, I 41 °āyatānāni, *the ten, in*  
     *detail*, V 46 *foll*, 60 pathavīkasimūsamāpatīpātāmo,  
     ac, V 47  
 Kasīa, a°lābhī II 23, 36  
 Kassaka, I 241 kaiānāyāni, I 229, 239  
 Kahāpana, I 250 addha° I 250, V 83 *foll* kahā-  
     panako, I 48, II 122  
 Kāka, V 149 °peyya, III 27  
 Kākacchati, III 299  
 Kāma, I 50, 266 III , 410 *foll* atthīsankhālūpamā, ac  
     III 97 angālākāsūpamā, IV. 224, V 97, 175  
     °ārāmo, ac, IV 438 kāmesana, II 42 °kāmī II 62  
     kāmānāy (kāmesu) ādīnavo IV 186, 209, 439 *foll*  
     kāmānai adhīvacanai, III 310, IV 289 kāmānāy  
     nidānasamībhavo, ac, III 410 *foll* kāmānai missa-  
     rauay, III 245 kāmānai paññā, V 64 kāmesu mic-  
     chācālo, see Sila kāmānai samudayo ac, II 10 kām-  
     attha, III 229 °cchando, I 134, see also Nīvarana  
     Sañyojana (orambhāgīyā) °dhātu, see Dhātu °nandī,  
     sneho, ac, II 10 nūpūhati, IV 410 °paññāha, I 68,  
     II 10 °bhava, I 223 °bhogī, II 6, 17, III 351, IV 281,  
     438 bbogī, dasa, V 177 *foll* °bhogiseyyā, II 244  
     °majjho, °pariyesanā, I 68 yebhuuyena sattā kāmesu  
     palāntā, III 5 °yogo, II 10 °lābhābhījāppī, III 353  
     lābhakāmo, ac, II 240 °vitakkā, I 68, see also  
     Vitakka °sankappa, III 145, 259 "sañyojanātīgo  
     III 373 °sabagato, IV 440 °sukhaŋ, I 80, IV 415  
     sabbe kāmā anicca dukkhā vippaīnāmadhammā, II 177  
 Kāmaguna, pañca, II 125, III 40, 69, 172, 312 *foll*  
     315, IV 55, 118, V 272 *in detail*, III 411, IV 415  
     430, 449, 458, V 203 kāmagunañai adhīvacanai  
     III 315 mānusakā, dībbā, V 272 *foll* pañcahi kāma-  
     gunehi samappito, IV 239, V 203  
 Kāmāy, yena°, IV 192, 194

Kaya i 54 201 ii. 61 iv. 332 constituent parts  
 iii. 323 v. 109 abhavita<sup>o</sup> iii. 106 foll. group  
 asura i. 143

āharasambhuto &c ii. 145 evaj dhammo  
 evaj bhavī, evaj-anatito iii. 324 °kammay see  
 Kamma kāye avitarago iii. 249 iv. 461 463 foll.  
 kaye asuhhanupasañ viharati iii. 142 foll. v. 109  
 kaye kayanupasañ i. 39 296 ii. 256 iii. 449  
 iv. 300 457 foll. kayena ducecaritaj carati see  
 Duccarita kāyena phuaitvā v. 11 °gata sati, see  
 Sat. catummababbhūtiko iv. 386 nānatta ekotta<sup>o</sup>  
 iv. 39 foll. 401 nikattha<sup>o</sup> anikattha ii. 137  
 paribhariken cīvaraj ii. 209 passaddha<sup>o</sup> (passam  
 hhati) iii. 21 285 iv. 176 v. 3 329 foll. 333 foll  
 passaddhakāyasankharo ii. 41 v. 29 foll. pūraj  
 nānappakarassa asuciño iii. 323 v. 109 babudukkho  
 bahuadīnavo v. 109 bhavita abhavita<sup>o</sup> i. 250 foll.  
 v. 42 foll. madhurakajato iii. 69 foll. manomayo  
 see that title sakkhi i. 74 118 iv. 10 451 v. 23  
 nāvīñānakō iv. 63 sāraddha v. 93 95 97  
 nearaddho iv. 176 with vāca and mano (ceto) i. 63  
 162 kammantasandoeavyapatti v. 292 297 °kam  
 mantasampatti, v. 294 foll. 298 kāyena  
 [a]dhammacariya-[v]samacariya v. 302 foll. kayena  
 sagrappati, v. 289 foll. muni moneyyaj  
 i. 273 °vanko i. 112 sankharo i. 122 ii. 158  
 281 sacrificeanahetu ii. 157 samacaro iii. 186 foll.  
 °suci i. 273 soceyyaj (kayena [a]soceyyaj) i.  
 271 v. 264 266

Kāyika (sukhay) i. 81

Kara atta para iii. 387

Kariy khaṇḍakāri chudda<sup>o</sup> &c v. 158 161 sam  
 pajana v. 206

Kārnīña iii. 189

Karaṇdava, iv. 172 samana yava<sup>o</sup> iv. 169 foll.

Kaṭaka ii. 241 apagñāta<sup>o</sup> iv. 180 210 213 vigata  
 kālako iii. 49 viciita iv. 231

Kala cattaro ii. 140 kālaj jānatī iv. 114 pakkho  
 ii. 18 vadī ii. 23 209

Kālakiriyā i. 22 77 261 foll. iii. 293 295 300  
 iv. 320

Kalañfin, iii. 148 iv. 113

Kalañfinta ii. 101

Kālānasariya v. 22

Kālijallika v. 253

- Kāveyya, III 107  
 Kāsāya, kāsāyānī vatthānī, I 107, II 208, IV 118,  
 274, 280  
 Kāsika, vatthai, I 248, III 50  
 Kāsu, angāra°, IV 224, V 97, 175  
 Kījikāra, °patissāvī, III 37, IV. 265, 267 *foll*  
 Kījikaraniya, III 113, 116, 258, V 24, 27 90, 338  
 Kījivādiy, I 62  
 Kicca, II 67 a°, II 67 bahū°, III 116 °kālī, III.  
 443 °kālāniyāy, IV 87  
 Kīccha, a° lābhī, II 23, 36  
 Kīñcana, kāme akñcano, V 232 *foll*, 233 *foll*  
 Kittha, III 393  
 Kitthāda, III 393  
 Kittī, II 32 °sadda, kalyāno, I 57 *foll*, 180, III. 30  
 39, 58, 253, 267 *foll*, IV 80 pāpako, I 126,  
 III 30, 252, 267 *foll*, 269  
 Kibbisa, II 174 *foll*, V 75.  
 Kīmakkhāyīy, I 62  
 Kīmi, III 241 *foll*  
 Kīmpuissa, I 77  
 Kīmvādiy, I 62  
 Kīriyā, I 286 kīriyavādo, °vādī, I 62, 287, IV 180  
 a°, IV 174, 180, 182 *foll*  
 Kilamatha, II 48, 50, 199, III 238  
 Kīlesa, °āvaranatā, III 436  
 Kīlita, hasitalapita°, IV 55  
 Kukku, IV 404  
 Kukkucca, I 134; 282, V. 72 uddhacca-° See  
 Nīvalana  
 Kukkut-a, I, II 42 *foll*, IV 47 *foll*, 125 °cchapako,  
 °potako, IV 126, 176 *foll*. °sampātiko, I 159  
 Kukkuia, III 75, 389, IV 377, V 271  
 Kuthāīī, I 141, II 201, IV 171  
 Kudumalaka, IV 117, 119  
 Kudda, IV 55  
 Kunapa, IV 198, 201, 376 *foll*  
 Kundala, I 254, 257, III 16  
 Kutta, itthi°, purisa°, IV 57 *foll*  
 Kud[d] āla-pitaka, I 204, II 199  
 Kuddha, IV 96 *foll* ak°, IV 93  
 Kupita, III 196 *foll*, IV 460, V 18 palli°, II, 75  
 Kuppa, °dhammo, III 128 a° See Aīahatta (*for-*  
*formula D*)  
 Kubbaia, IV. 191, 193

- Kumuda mirayo v 173  
 Kumbha i 180 folL v 337 °upamā puggala, II 104  
     °kārapāko iv 102   °ṭṭhānakathā, v 128   °thenako  
     iv 278  
 Kumbhi, I. 295 II 206  
 Kumhila II. 123 foll  
 Kummagga See Magga.  
 Kurura kammanto III 383  
 Kula *passim* nūcakulani, *the fire in detail* I. 107 II  
     85 III. 226 385 kulupako III. 136 258 foll  
     ppasadako i 25 °vayso III. 43 IV. 61  
 Kusa v 234 249 foll °cīraj I. 240 295, II. 206  
 Kusala I. 58 v 241 274 akusalamulani I. 201  
     abhisando II. 54 foll III. 51 337 kammapa I  
     104 292 foll. knsalan hhāveti IV. 109 folL dhammo  
     see Dhamma. kusaleatu dhammesu IV. 11 foll v 90  
     foll 123 foll sañcetaniko akusalasañcetaniko v  
     292 foll 297 foll samāpatti° paracitta paracitta  
     partyaya° v 156 158 162  
 Kusalata apatti° I. 84 samapatti° I. 94  
 Kusita II. 237 230 III. 3 7 foll 127 183 433  
     v 95 97 146 153 159 329 333 335 °vatthuni  
     attha IV. 332  
 Kusubba I. 243 II. 140 IV. 100 V. 114 foll  
     117 119  
 Kuha II. 26 nīk II. 26  
 Kuhaka III. 111 v 159 161  
 Kuhana III. 430 v 159 161  
 Kuta I. 261 tula kapsa mana° II. 209 V. 205  
     agārya see Āgara.  
 Kuteyya v 167  
 Ketubha I. 163 166  
 Ketubhip a° III. 199 (cf M. III. 6)  
 Ketu dhamma III. 149 foll  
 Kevatta III. 31 342 IV. 91  
 Kevalin II. 9 23 V. 16  
 Kesa °kambala, I. 240 286 295 II. 206 palita°  
     I. 138 °tassu, I. 107 II. 207 III. 386 foll  
     IV. 94  
 Kokanada III. 239  
 Kokāsaka IV. 118 foll  
 Kotthaka III. 30 dvāra IV. 206  
 Kotuhala III. 206 maugalo III. 439  
 Kodha I. 91 95 288 299 II. 11 IV. 94 foll 148  
     456 465 -v. 69 41 foll 156 209 319 361

- ak°, I. 95. °gaiu, °gaiutā, II 46 *foll*, 84 °vinayo,  
I 91, V 165, 167
- Kodhana, II 82, 203; III 334, IV 94 *foll*, V 93, 95,  
97, 123, 125, 142, 156; 165. ak°, V 93, 95, 97,  
104, 124 *foll*, 167
- Kopa, pātukaioti, I 124, 187, II 203, III 181 *foll*,  
IV 168, 193
- Komāia, °brahmacariyaŋ, III 224 *foll*
- Kola, V. 170
- Kolaka, III 49.
- Koñankola, I 233, 235, IV 381, V. 120.
- Kovida, II. 44
- Kovīfāia, IV 117 *foll*
- Kosa, °arakkho, III 57 rūja°, II 95
- Kosajja, I 11, 16, II 218, III 375; 421, IV 195,  
V 146, 148 *foll*, 159, 161.
- Kosātaki, I 32, V 212
- Klesa, cittaklesehi, V 232 *foll*, 253 *foll*
- Koseyya, I 181, IV 394
- Khana, IV 137
- Khandaphulla, III 263
- Khandicca, III 196
- Khata, II 2, 4
- Khattar, II 107
- Khattiya, I 66, 106 *foll*, 162, II. 86, 194, 207,  
III 151, 214, 299, IV 259 °abhiseko, I 107 *foll*,  
II 87 °parisā, II 133 settho Jane tasminj gottā-  
patisārino, V 327 *foll* khattiyī, III 226, 229
- Khantar, II 116, III 161 *foll*
- Khanti (khanti), I 94, II 113, III 46, 248, 254 *foll*,  
372, 437, 441.
- Khandimay, III 43
- Khandha, upādānak°, I 177, II 45, 90, III 32, IV 153,  
458, V 52 dukkha°, I 147, 177, V 184 bhogak°,  
V 84 puñña°, udakak°, III 336 iūpaŋ, &c, attato,  
samanupassati, II 214 rūpaŋ viññānaŋ atītān-  
āgatapaccuppannaŋ ajjhattāŋ . . . I 284, II 171,  
202 rūpakkhandhe, &c (pañcasu upādānakkhan-  
dhesu), aniccānupassī, dukkhānupassī, IV 147, V 109  
rūpagato, &c, II 128, IV 422 iūpassa, &c, samū-  
dayo, atthangamo, II 45, 90, IV 153 iūpasō-  
khummaŋ, &c, II 17 . vimutti°, vimuttīñānada-  
ssana°, I 162 III 134, 271, V 16 sila°, samādhī°,  
paññā°, I 125, 162, 291, II 20, III 15 *foll*, 134,  
271, V 16, 326

- Khama II. 152 *foll.* III. 113 138 282 *foll.* 389 v 24  
     26 132 ak° II 147 152 *foll.* III. 112 137 156  
     *foll.* addhāna, padhana° III. 30  
 Khaya I. 107 *foll.* 159 221 299 °dhammo III. 54  
     °anupassī, IV 146 *foll.* v 359  
 Kharatta I. 54  
 Khaṇunka assa° purisa I. 287 *foll.* IV 190 *foll.* 397  
     *foll.* v 166  
 Khanu I. 35 III. 389  
 Khara I. 209  
 Kharaka IV 117 *foll.*  
 Kharāpatacchika I. 48 II. 122  
 Khārika v 173  
 Khidda v 203  
 Khipa I. 33 287  
 Khila pañca cetokhila, IV 460 v 17  
 Khināsava See Āsava.  
 Khiya °dhamma III. 269 IV 374  
 Khira II. 95 207  
 Khirodakibhuta I. 70 III. 67 104  
 Khila I. 141 IV 192 194  
 Khuramunda II. 241  
 Khetta I. 223 229 239 IV 237 v 38 °kamman  
     jasamautasayvoharo III. 77 pañña° see Pañña.  
     °vatthupatiggnahapay II. 209 °vatthuhi vadḍhati,  
     v 137 khettabūti IV 419 a° III. 384 IV 418  
 Khema III. 354 IV 450 °ppatto II. 0 IV 455 See  
     also Yogakkhema.  
 Kheṭṭa I. 34 IV 137  
 Khoma IV 394.  
  
 Gaccha (r. L. kaccha) IV. 74  
 Gajjitar II. 202 *foll.*  
 Gapa II. 34 55 °aramata III. 422 *foll.* go I. 239  
     v 347 359  
 Ganana II. 55  
 Ganda III. 310 IV 289 386  
 Gati I. 60 112 II. 15 17 161 the fire, IV 459  
     dug° I. 97 138 su° I. 97  
 Gatta tilakñhata I. 138  
 Gadduhaua IV 395  
 Gadrahha I. 229  
 Gadhitā, v 178 181 a° v 181 *foll.*  
 Gautar, II. 116 III. 161 *foll.*  
 Gautha pāñcavano II. 24

- Gandha, akkhamo, khamo gandhānai, III 158 *foll*  
 itthī°, purisa°, I 1, III 68 °jātāni, I 225 mūla°  
 (māla°) sāia°, puppha°, I 225, v 22, *see also* Mālā  
 °sañcetanā, °tanhā, dc, IV 147, v 359, *see also*  
 Ayatana
- Gandhabba, II 39, IV 200', 204, 207.
- Gabbha, IV 289 *foll*
- Gabbhinī, I 295, II 206, III 226
- Gamana, II 48 *foll* agati°, II 18 °āgamanasam-  
 panno, V 15
- Gamīka, °cittājj, III 185
- Gambhīra, paññā, I 70 gambhīrasita, IV. 237.
- Gamma, III 325 *foll*
- Garu, II 46 *foll*, 84 °ñīthāniyo, III 21, 393 *foll*  
 °dhammo, IV 276, 280
- Gaiukaroti, III 76
- Garutta, V 164 *foll*
- Galagalā-yati- (*i. l* gala-) -yante deve, v 114 *foll*,  
 117, 119
- Gahatthā, sa°, III 114, 116, 258 gahatthaka, II 35  
 III 296
- Gahanī, sañsuddhagahaniko, III 154, 223
- Gahana (gahana), I 153, III 128
- Gahapatī, III 391 *and passim* °aggi, II 41, 45  
 ājīvakasāvako, I 217 kaiānīyāni, I 229, 239 kas-  
 sako, I 229, 239, 241 °cīvaradharo, III. 392  
 mahāsālo, II 86 II 239 gahapatiko, I 66  
 bībhmanagahapatiko, I 110
- Gāthā, catuppādā, II 178 See Anga (Tipitaka)
- Gādha, II 107, V 202 *foll*
- Gāmagāmīka, III 76, 78, 300
- Gāmanīka, III 76, 78°, 300.
- Gāmanīgama, III 108, II 365, 368 sevitabbaj,  
 V 101
- Gāmadhamma, I 211, II. 209
- Gāmantanāyaka, III 189 "
- Gāiava, a°, II 20, III 7 *foll*, 14 *foll*, 247, 340,  
 IV 84
- Gāiavatā, satthu°, dhamma°, dc, III 330 *foll*,  
 423 *foll*
- Gālha, II 174 *foll*, 241, III 257, V 169, 318
- Giddha, II 2, III 68
- Gīni, mahā°, III 347
- Gimhāna, IV 138 *foll*
- Giri, II 210, IV 437

- Gillana i 120 m 38 143 *foll* iv 333 33, v 72 *foll*  
 °upatthako i 26 m 143 *foll* sala m 142
- Gihli i 49 69 74 98 u 69 69 m 116 kama  
 bbogī iv 438 gubīnay alubbhaya parissakkati iv 345  
*foll* °dhammo m 41 °sakbay i 80 parisa  
 m 184 °sayaggo m. 208 sambodhiparivano  
 m 211
- Girevyaka i 254 267 m 16.
- Gaua m 375
- Gatta atta° m 6 °dvāro dvarata See Indriya
- Gutti u 106 *foll* 10°
- Gumba maechia i 9
- Gayha iv 31
- Gajngundiknjato u 211 See Irrice I I II  
 p 4 cf S m. 92 iv 154.
- Cuhia u 210 iv 437 gubasato iv 98
- Cutba °bhantī i 128
- Godha i 151 m 312 f II 315 *foll*
- Goyya See Anga (Tipitaka)
- Goruka i 210
- Gelañña i 219 m 298 iv 333 33,
- Go (gavī) L 205 229 u 4. *foll* 7, 10 109 107  
 iv 418 v 271 vajjhupatmav jivitay manasvadag  
 iv 138
- “ Gopada m 185 iv 102
- Gokantaka i. 136
- Goghataka m 302 380
- Gocara n 33 m 121 128 iv 316 mena° see  
 Åcara, °kāvalo m. 311 iv 31 v 317 *foll* 301 *foll*  
 339 a° m 389 iv 345
- Gopaka L 181 gonakatthato i 137 m 30 iv 91  
 231 391
- Gotamaka m 276
- Gotta °patisari v 327 f II
- Gotrabhu v 373 v 23
- Gopernasi (nasi) i 261 m 361 v 21 °vanko i 138
- Gopalaka v 347 350 359 °uposatho i 205
- Gopitaka m 188
- Gopphaka v 102
- Gomaya i 209 290 v 234 250 263 266 268  
 °bbakkha i 241 295
- Govlkantana m 380
- Govinda m 373
- Gosala i 188
- Ghaṭika 202.

- Ghatteti, III. 343  
 Ghana, eka°, III 378  
 Gamma, III 187 *foll.*  
 Gharavāsa, II 208  
 Ghāsa, °cchādo, I 107, II 85, III 385  
 Ghosa, I 228 °ppamāno, II. 71 parato, I 87
- Cakka, I. 110 *foll*, II 37 *the four, in detail*, II 32  
 dhamma°, I 23, 110, II 34, 120, 131, III 151,  
 IV 313 bīhma°, II 9, 24, III 9, 417, V 33, 37  
 °samārūlho, I 178, III 66, 104  
 Cakkavattīŋ, I 76, 109, II 133, 245, III 147 *foll.*,  
 365, IV 89, 105, V 22  
 Cakkhu, a°, III 250, 256 eka°, dvi°, I 128 *foll*  
 dibba°, I 165, 256, 281 *foll*, III 19, 29, 418,  
 IV 85, 141, 143, 178, 291, V 13, 35, 38, 68,  
 200, 211, 340 dhamma°, IV 186 °bhūta, V 226  
*foll.* °sotāŋ, I 281 hata°, I 129 *See also* Ayatana,  
 Indriya, Samphassa  
 Cakkhuka, dibba°, I 23, 148  
 Cakkhumāŋ, I 116, 124, IV 106  
 Cankama, I 114, 183, III 29, IV 87  
 Candāla, I 107, 162, II 85, III 214, IV 376 brāhma-  
 na°, III 228  
 Catukundika, III 188  
 Canda, I 227, II 139 *foll*, III 34, V 22 °mandala,  
 I 283  
 Candana, I 9, 145, 226, III. 237 kāsika°, III 391;  
 IV 281 lohitā°, V 22  
 Candanikā, I 161  
 Candima, °surīyo, I 227, II 53, 130  
 Capala, III 199, 355, 891  
 Camma, °yodhi, IV 107, 110 sīha°, °dīpi°, IV 393  
 chavīŋ chīndetvā cammaŋ chindati, IV 129  
 Carana, II 63, 163, V 327 vījjā°, II 163, V 327  
 Caīapura, V 133 *foll*  
 Calaka, IV 107, 110  
 Cāga, I 152, 210, 299, II 62, III 34, 44, 80, V 96  
 āmisa°, dhamma°, I 92 °kathā, III 181 °dkānay,  
 III 53, IV 4 *foll* mutta°, V 331, 336 °sampadā  
 (°samaranno), I 62, II 66, III 53, 181, IV 221,  
 223, 271, 273, 284, 288, 322 *See also* Anussatī,  
 and Anussatī (Tathāgataŋ, dc)  
 Cāgavaŋ, III 183, IV 217, 220  
 Cātuddisa, III 135

Cara samavattha<sup>o</sup> III. 257

Cārikā digha III. 257

Cikkhalla III. 394

Cingulaka v. 203

Cingulayitvā I. 112

Citta ajjhattaj sankhittaj bahiddha vikkhittaj IV 32  
 ajjhattaj me cittaj thitaj IV 299 añña<sup>o</sup>  
 upatthapeti I. 73 III. 437 āra samadhimha IV  
 87 itthaj pi te mano itu pi te cittaj I. 170 upak  
 kilijthaj I. 207 foll cittassa unnati IV 211 215  
 cittassa upakkilesa II. 67 cittasq ekaggata, see  
 Ekaggatā, Ekagga. cittassa nimittaj II. 423 cittaj  
 vase vatteti IV 34 citte cittānupassī see Satipat  
 thana. para sa cittapanyayakusalo v. 92 94 96  
 98 103 abhuppamodayañ v. 112 amissikataj III.  
 377 IV 404 alankaraj IV 62 236 kathiko I. 24  
 kalla<sup>o</sup> mudu vinīvarana udagga IV 186 209  
 213 °kleso v. 233 foll 253 foll °kkharo vyasi  
 janō I. 72 foll. III. 107 kkhepo III. 119 219 v  
 169 318 thitaj anejjappattaj II. 211 III. 377 IV  
 404 foll. [a]dantaj I. 6 nikatja<sup>o</sup> anikatja II. 137  
 peduttha I. 8 IV 92 136 parittaj appamannaj v  
 299 foll parisuddhañ paryodataj &c. IV 177 pari  
 saddhipadhānyangaj II. 195 pesanna I. 8 IV 186  
 209 213 °ppokopano IV 96 °bhavana I. 10 [a]bha  
 vita<sup>o</sup> (cittaj [a]bhavitaj I. 5 foll. 61 III. 106 foll  
 v. 42 foll. [a]mahaggataj, sa-en uttaraj I. 255 III. 18  
 29 280 425 v. 199 metta<sup>o</sup> I. 10 IV 89 104  
 395 yathapabbajaparicitañ v. 107 [a]rak  
 khitaj I. 261 foll (na) rāga dosa moha paryutthi  
 taj III. 285 foll. 312 foll 314 v. 329 foll 333  
 ragānuddhastaj (anuddhāyaj) II. 126 III. 393 foll.  
 397 foll. lāhuparivattaj I. 10 vasibhutaj I. 165  
 °vipatti; I. 268 vipallaso II. 52 [a]vimuttaj I  
 255 II. 154 foll III. 18 29 120 280 425 IV  
 344 v. 199 vimocayaj v. 112 vivekaninnaj  
 popaj &c. IV 233 v. 175 [a]vūpasantañ I. 3 foll.  
 [a]vyapannaj I. 262 sankhero v. 111 sankhittaj  
 vikkhittaj I. 255 II. 18 29 280 425 IV 32  
 v. 199 sañthapetabbañ &c. II. 94 sappahāsañ  
 IV 86 samadahañ v. 112 [a]samahitaj I. 148  
 164 II. 211 III. 17 29 280 425 IV 177 foll  
 v. 199 sa vita ragaj -dosaj mohañ I. 255  
 III. 17 29 280 425 IV 402 foll v. 199 samma<sup>o</sup>  
 v. 233 253 foll. sammā micchāpānihitaj v. 87

sammāvīmutta°, III. 377, IV 404 *foll.* paññāya,  
cetasā, suparicitaŋ, IV 402 *foll.* °sampadā, I 269.  
sukataŋ, subhāvitaŋ, etc., III 245 susamāhitaij,  
I 165

anuddhaŋseti, II 126, III 393, 397. ekodihoti, II  
157 namati, III 172, IV 392 *foll.*, 460, V. 18.  
migganāhāti, III 435 pakkhandati, pasidati, I 207 *foll.*,  
III 245 *foll.*, IV 438 *foll.* paggañhāti, I. 296, II 15,  
74, III 435, IV 462 padahati, I 296, II 15, 71,  
IV 462 parisodheti, II 211, IV 437, V 207 pasādeti,  
IV 135 *foll.* vimuccati, II 211, III 245, IV. 126 *foll.*,  
135, 344, 438, V 343 *foll.* santittbati, II 157,  
III 245, IV 438 *foll.* sannisidati, II 157 samādhīyatī,  
II 157, V 329 *foll.* 333 *foll.*, 342

adhi°, I 240, III 106, 327, V 72 *foll.*

Citta (*adj.*), ajjhattāŋ vūpasanta, II 211, III 92, IV 437,  
V 207 aīukupama°, vijjūpama°, vajirūpama°, I 124  
alīna°, V 149 aveīa°, avyāpajjha°, asankilittha°,  
visuddha°, I 192 ābhata°, IV 460, V. 18 ujugata°,  
III 285, V 329 *foll.*, 333 *foll.* [an]upāniambha°, III  
175, IV 25 *foll.*, V 146, 149 khittā°, II 52 avikkhittā°,  
III 175, V 149 nikattha°, II 137 patibaddha°, IV  
60 *foll.* pariyādinna°, IV. 160 pasanna°, IV 209,  
213, 395 metta°, V 81 [sa]vīmutto, III 15, V. 29  
vibbhanta°, I 70, II 30, III 391 (a)vyāpanna°, II  
59, 220, 255, V 93 *foll.*, 97, 104, 265, 267, 270,  
284 *foll.*, 293, 296, 303 *foll.* [a]sankilittha°, V 93  
*foll.*, 97, 104 supatittha°, V 195

Cittantai, V 300 *foll.*

Cittatā, upāniambha°, V 145 *foll.*, 148 *foll.*

Cittikatvā, III 172

Cintā, °lavi, II 230 ..

Cintī, duccintita°, sucintita°, I 102

Cinteyya, acinteyyāni, *the four*, II 80

Cīra, I 295, II 206

Cīraka, °vāsiko, I 48

Cīrilikā, III 397 *foll.*

Cīvara, I 49 *and passim* °kammaŋ, V 328, 332, 335  
kāyaparihārikaŋ, V 206 cīvate kalyānakāmo, III  
108 °patiggāhako, °bhājakō, III 274 *foll.* °pavi-  
vekaŋ, I 240 lūkhacīvara-dhaio, I 25. sevitabbaj,  
V 100

Cunna, I 208, III 25

Cutuppāta (cutūpapāta), II 183, III 420, IV 178

Cuditā, adhamma°, dhamma°, III 196 *foll.*

- Cetana I. 32 224 II. 232 v. 212 *joll* kaya the six  
 IV 147 v. 360 cetanaya karaṇḍiyaj v. 2 312
- Cetayati cetayito, v. 187
- Cetasika dukkhag I. 157 sukhag II. 81
- Cetiya I. 276 III. 167 IV. 16
- Ceteti I. 157
- Ceto khila, the fire III. 248 IV. 460 v. 17 muni  
 I. 273 °parivitakkaj III. 374 padosa pasado  
 I. 8 *foll.* °vaṇipatto II. 6 36 185 IV. 312 °vimutti  
*see* Vimutti. °vivaddha kusalō I. 24 °vivaranaasap  
 payo IV. 352 v. 67 °samatho *see* Samatha. °samadhi  
 II. 54 III. 51 (animitta) III. 397 *foll.* °suci I. 273  
 cetasa ujjubhuto I. 63 cetasa anuvitakkenti d.c. I. 264  
 cetasa ceto paricea pajanati (*manasikaroti*) I. 8 171  
*foll.* 255 III. 17 29 123 398 404 *foll.* v. 156  
 158 160 162 *joll.* 199 abhijjhā visamalobhabhi  
 bhūtana, d.c., II. 66 *foll.* abhijjhā-sahagatena I. 206  
 kamaraṇa paryutṭhitena parestana d.c. v. 323 *foll.*  
 dhammaj cetasa anuvitakkenti III. 178 paṭhavī  
 apo-samena IV. 375 *foll.* maccheramalaparyutthena  
 II. 59 muttēna IV. 244 metta-sahagatena, IV. 390  
 metta upekkha sahagatena I. 183 192 196  
 II. 129 v. 299 *foll.* 344 *joll.* vigatamalamaccherena  
 II. 58 60 66 III. 287 v. 331 vivatena, apari  
 yonaddhena IV. 86 satrakkhema v. 30 sabbap  
 samannaharati III. 163 sabbaso akasasamena III  
 315 *joll.* cetaso ekodibhavo *See* Jhana (second)  
 vikkhepo III. 448 *joll.* vimbandha pañca IV. 461  
 463 *foll.* cetaso vupasamo I. 4 sabba II. 116 *joll.*  
 samannaharati, III. 402 *joll.* IV. 167 sarago  
 I. 264
- Cela I. 206 aditta II. 93 \*III. 307 IV. 320 v. 93  
 95 98 *foll.* 104 *foll.*
- Celaka II. 107 110
- Codaka I. 53 IV. 193 *joll.* pañca dhamme ajjhattaj  
 upaththapetva III. 196
- Codana III. 352
- Cora I. 48 68 II. 121 *foll.* 207 240 III. 156  
 maha I. 153 III. 128 IV. 339 °ghātako II. 207
- Obanda I. 174 264 II. 18 93 III. 307 IV. 320  
 v. 93 95 98 *foll.* 104 *foll.* °agati, *see* Agati, the  
 four avitac° IV. 461 463 *foll.* kama° *See*  
 Nivarapa kusaladhammac° III. 441 janeti. *See*  
 Padhāna (cattiro). tibba I. 229 IV. 16 \* mulaka

- sabbe dhammā, iv 339, v. 107   °rāga, i 264, ii 71,  
 iii 73, 311.   °rāgavīnayo, °rāgapahānaŋ, i 258  
 °rāgavīnibaddho, iv 289   [a]vigata, ii 173 *foll.*  
 °-samādhī-padhāna-sankhāra-samannāgato, i 39
- Chandasā**, iii 50  
**Chava**, ii 57 *foll.*, 95   °dussāni, i 240, 295, ii 206.  
**Chavi**, iv 129  
**Chādetī**, iii 54 *foll.*  
**Chāyā**, ii 114.  
**Chānikā**, i 209, iv 103.  
**Chidda**, °kālī, ii 187.  
**Chindati**, acchejjī tanhāŋ, iii 246, 444 *foll.*, iv 8 *foll.*  
**Cheda**, °gāmī, ii 81  
**Chedana**, ii 209, v 206
- Jagato**, gati, ii 15, 17  
**Jangala**, v 21  
**Jangha**, iv 129  
**Janghāvīhāra**, i 136  
**Jatilaka**, iii 276  
**Janatā** (pacchimā), iii 251, 256  
**Janapada**, i 160, 178   °padeso [a]sevitabbo, iv 366,  
 369, v 101   paccantimo, i 68  
**Janavati**, iv 172  
**Janettī**, iv 276  
**Jantu**, iv 227  
**Japa** (jappa), iii 56  
**Jambālī**, ii 166  
**Jambonada**, i 181, ii 8, 29  
**Jarā**, i 51, *and passim*   °dhammo, i 138, 145, 147,  
 ii 172, 247, iii 54 *foll.*, 71 *foll.* (devadūto), i 138  
 bhabbo, abhabbo pahātunŋ, v 144, 147, 149   °bhayaŋ,  
 i 179, ii 121   °maranay   See Paṭicca-samuppāda  
**Jala**, ii 17  
**Java**, ii 113, iii 248   °sampanno, i 244 *foll.*, ii 250  
*foll.*  
**Jāgariyā**, i 113 *foll.*, ii 40, iii 70, 120 *foll.*, 301,  
 iv 166 *foll.*  
**Jātaka**   See Anga (Tipiṭakāŋ)  
**Jātarūpa**, i 215, 253, 257, ii 53, 209, iii 38,  
 iv 199, 203, 281, v 290 *foll.* upakilītthaŋ, i 210  
 jātarūpassa upakkilesā, iii 16  
**Jāti**, v 216 *and passim*   °kkhayo, i 167 antimā  
 See Arahatta (*formula D*) khīnā See Arahatta  
 (*formula A*) jāti dukkhā, dc, f 176, iii 416

- °jārā i 133 °jaramaranīka ii 11 173 °bhayaŋ  
 ii 121 maraŋay ii 12 15 52 pahina° i 162  
 °sambhavo °gankhayo i 142 iii. 311 bhabbo  
 abhabbo pahātay v 144 147 149 °bhumi iii. 366  
 °vādo i. 166 iii. 152, 223 °saŋsaro pabho iii. 84  
 86 sampanno iii. 162
- J**anāy janati l. 128 ii 153 *foll.* v 226 *foll.* 256 *foll.*  
**Jāni** i 201 ii. 62  
**Janu** °mandalaŋ ii. 21 iii 241 *foll.*  
**Jānuko** iv 102  
**Jalaka** iv 117 *foll.*  
**Jālini** ii. 211  
**Jiguecha** tapo° ii 200, jignečitabbo i 126  
**Jighaccha** ii 143 iii 163  
**Jin̄a** ii 249 iv 173  
**Jimha** v 289 *foll.*  
**Jimheyya** iv 189 v 167  
**Jivhū** iv 131 *See* Āyatana Indriya. jivhagga iii. 109  
 iv 137  
**Jiva** ii. 41 tāy jivay tāy sarīraŋ ii 41 v 31  
 180 193 196  
**Jivika** parapati**baddhū** v 87 210  
**Jivita** l. 165 iii 72 appakaŋ partita iv 136  
 °aaa, l. 86 jivita toropeli iii. 146 436 439  
 iv 370 *foll.* °nikanti ii 48 °parikkhurā iii. 120  
 v 211 °pariyuddanay iv 13 *foll.* °mado i 146  
 iii 72 silabbataŋ i 225 °hetu ii 201 270 272  
**Jeguechīy** iv 174 182 *foll.* 188 *foll.*  
**Jet̄ha** l. 108 ii. 87 iii. 162 iv 176  
**Jevaniya** iv 107 110  
**Joti** ii 85 sajotibhuto iii. 407 *foll.*  
**Jotimālika**, l. 47 ii. 422
- Jhana** iii. 354 *the four* iv 465 v 157 160 360  
 bhaveti l. 38. pathamaŋ jhanaŋ etc. nissaya neava  
 naŋ khayo, iv 422 sahagataŋ saddbindriyan  
 paññābalay bhaveti l. 42 pathamasen jbanassa  
 etc., saddo kanṭako vitakhavicara pli assāsapassaso  
 v 135 *the four formulae* i 53 163 182  
 220 *foll.* 235 ii. 126 *foll.*; 151 184 193 211  
 214 245 iii. 11 25 *foll.* 93 110 226 304  
*foll.* iv 4 66 111 *foll.* 118 *foll.* 176 230  
 234 410 *foll.* 430 *foll.* 440 *foll.* 440 451  
 v 207 343 *foll.* *the first three* iii. 323. *the fourth*  
 ii. 41 *etc.* 325 v 31 catunnay jhananay abhiceta

sikānaŋ ditthadhamma-sukhavihārānaŋ mukūmalābhī, II 36, 87, III 131 135, 262, IV 109, 111, 140, 291, 314, V 67, 132, 201, 339 anirūkatajjhāno, V 131 jhāyissa °visayo, II 80 °vimokkhasamādbisamāpati, III 417, 419. V. 31, 38

Aīpajjhāna, IV 422 *foll.*, plus saññāvedayitamodho, IV 409, 465, V. 158, 160, 208. See also Abhibhāyaṭāna, Vimokkha

Jhāyatī, paj°, mij°, avaj°, V 323 *foll.*

Jhāyinī, I 24 *foll.*, III 355, IV 426 V. 156, 158, 160, 162, 325 *foll.*

Nāttī, °kammaŋ, I. 99.

Nāna, I 219, IV 75 *foll.* anuttariyānaŋ nātānānaŋ, V 37 arīyānaŋ, III 451 asādhlānaŋānaŋ, III 141, 144 °dassanānaŋ, see Dassana °bhūta, V 226 *foll.* mīcchā°, sammā°, II 222, V. 327. yathābhūtaŋānaŋ, III 420, V 37 °vādo, V 42 44 vimuttiñānadassanānaŋ, see Vimutti

Aññāna, II 11

Nānīŋ, IV 340 sammā-°, II 89

Nāti, °sangha, I 152 petā °sālohitā . . anussarāntī, V 132 dānaŋ petānānaŋ nātisālohitānānaŋ upakappati, V 269

Nāya, II 195, IV 426, V 194 ariyo, II. 36, V 182, 184 °patipanno, II 56, III 212, 286, V 183, 330

Neyya, II. 135

Thāna, alabbhanīyāni thānāni, III 54 *foll.*, 60 *foll.* asabhan°, see Āsabha °kusalo, II. 170 *foll.* cattāni, II 118 *foll.* thānāni ca thānato pajānāti, III. 417, V 33 dassanīyāni, saṃvejanīyāni, II 120 paccavekkhitaabbāni, pañca, III 471 *foll.* pāsāñcāni, dasa V 129

Thānaso, hetuso vipākaŋ pajānāti III 417, 419, V 33, 37

Thīta, °dhammo, IV 198, 201. (thītāssa ḥññathattāŋ), I 152

Thītatta, II 5, IV 93, 428

Thīti, °kusalo, III 311, 427, IV 34 kusalesu dhammesu, V 96 °bhāgiyā dhammā, III 427 saddhammāñsa, I 59, II 148, III 177 *foll.* See also Padhbāna (cattāni)

Dāya, II 117, 143, III 163, 388, V 15

Dāyāsatī, III 306, IV 320

Dasatī, III 101 (I 1 dāyāsatī)

Daha, V. 110

- Takka II 191 III 289 *foll*  
 Takkara III 132  
 Taggara I 226  
 Taça I 50 III 19 *foll* 200 360  
 Taechay I 238 II 100 IV 30  
 Tajjaniyakamma I 99  
 Tandula, I 130  
 Tanha (*adj.*) avigata II 174 III 249  
 Tanha I 223 II 211 *foll* III 400 *foll* *the six in detail*  
     IV 147 V 360 acchejjī III 246 444 *foll* IV 8  
     *foll* °adaso II 54 °akkhayo I 64 133 II 118, III  
     164 376 IV 423 *foll* V 8 110 320 322 354  
     *foll* °gato IV 68 tanhuppada cattaro II 10 248  
     chindati, III 444 *foll* IV 8 *foll* °nirodho III 416  
     pahinā III 85 *foll* ponobbbavilā IV 21 bhava II  
     1 247 IV 105 bhavatabhāya abaro V 116 *foll*  
     °mulaka dhamma IV 400 rasa IV 49 °vicasitāni  
     *the eighteen* II 212 sankhayavimutto IV 88  
     °sambhuto II 145  
 Tathagata aggaj akkhayati, II 17 III 35 V 21  
 anupavajjo IV 82 *foll* Tathagatān abbhacikkhanti  
 I 59 arakkheyyam cattari V 82 idha Tathagato  
 jāto de II 120 uppada Tathagatānay I 286  
 kappaj va tiṭṭheyya IV 309 *knowled;* et II  
 95 Tathagatān anussarati *see* Anussarati. Tatha  
 gatassa adhivacanaj II 340 V 33 lobhitay I 27  
 II 234 III 146 436 439 vesarajjani cattari II 8  
 Tathagatān bhūsītay īpitap I 18 *foll* V 74 *foll*  
 tu vuccati II 24 dhamma brahmaenkkay pavatteti,  
*see* Cakku dhammadesāna (dhammap deseti) I 63  
 II 33 182 III 122 381 IV 337 *foll* V 49 154  
 204 dasahi dhammolū nissāto, V 151 *foll* paññay  
 vyakaroti, III 419 param marana II 41 IV 68 V  
 31 186 193 196 parinibbayan IV 313 pari  
 nibbuto III 247 340 IV 84 °ppavedito dhamma  
 vinayo *see* Vinaya. patubbhāva II 130 *full* patu  
 bhāvo dullabho I 266 III 240 441 balani *the fire*  
 III 9 *the six in detail* III 417 *foll* *the ten in detail*  
 V 33 37 °savako I 80 II 4 34 III 326 *foll* V  
 50 155 *foll*. °seyya, II 244 *foll*  
 Tanutta I 159 rūga dosa° moha° I 232 II 144  
 Tantakulakajāto, II 211 (*See Preface to Vol II*)  
 Tantavuta I 286  
 Tanti ssaro, III 376  
 Tandi I 3,

- Tapaniya, kammaj, ii 97 dhammo, i 49, v 243, 276  
 Tapassiy, ii 175, 182, 184, v 190  
 Tapo, iii 346, ii 55, 461, v 18 attan°, paran°,  
     ii 205 *joll* Gotamo sabbañ tapan garahati, v 190  
     °jiguecha, ii 200 *joll* (na) tapitabbay, v 191.  
 Tappetai, i 87.  
 Tama, i 164, ii 177 tamonudo, i 165, ii. 251  
     °païayano, ii 85  
 Taraccha, iii 101  
 Talaka, iii 395, ii 279 283, 287  
 Taṣsapāpiyayasika, i 99, ii 141, 317  
 Tāna, i 155, 156  
 Tādi, ii 25  
 Tārakā, ii 86, v 22.  
 Tātagana, iii 34, ii 255  
 Tāla, °vatthukato, ii 184, and see Mūla (ucchinna)  
 Tālachāti, ii 48 *joll*  
 Tikicchaka, v 218 *joll*  
 Titthabhadantika, i 295, ii 206  
 Tīna, i 145, 295, ii 108 °ñgāra, i 101 °gahana,  
     i 153 °bhakkha, i 241, 295  
 Tinava, ii 117  
 Tinavatthāiaka, i 99, ii 144  
 Tinukkā, iii 97  
 Tinduka, i 127  
 Titta, i 87 a°, i 279  
 Titti, i 261, 279  
 Tittha, v 347 *joll*, 350 *joll*, 359  
 Titthakai, iii 371, ii 103, 135  
 Titthāyatanañ, i 173, 175  
 Titthiya, i 279, iii 393 aññā°, sec Aññatitthyo  
     °sāvako, i 279, iii 393  
 Tidiva, iii 40  
 Tintina, v 149  
 Tipu, iii 16  
 Tippa, ii 116, 143, 153  
 Timi, iv 200, 203, 206  
 Timingala, iv 200, 203, 206  
 Timiāmingala, ii 200 203, 207  
 Tiracchāna, °yonī, i 37, 60 267, ii 112, 126 *joll*,  
     iii 414 *joll*, iv 226, 247, 378 khīnatmacchānayonī,  
     iv 405, 407, v 182, 184 sajsappajātikā °yonī,  
     v 289 °kathā, sec Kathā °gato, ii 33  
 Tiriyā, iii 240, 242  
 Tirīta, i 295, ii. 206 tirītakai, i 246

- Tila i 130 iv 108 112 v 173  
 Tira orimaj pārimaj II. 50 v 233 *foll.* 202 *foll.*  
 Tuṇḍīhava aryo iv 153  
 Tumo III. 124 *foll.*  
 Turiya i 145 pañcangikap IV 203 265  
 Tula IV 282 286 °kuṭṭaṇ II. 209 °dharo IV 282 286  
 Tuvaṭṭaṇ v 342  
 Tulikā i 181  
 Tekiccha a° II. 146 402 *foll.* IV 160  
 Teevarakattar L. 38  
 Tejo IV 375 v 129 318 *foll.* 324 353 *foll.* khan  
     dho IV 103 °dhātu *see* Dhātu gāñhi v 7 *foll.*  
     318 *foll.* 353 *foll.* sañña v 32,  
 Tedaudika III 276  
 Terovasika III 324  
 Tela L. 48 209 278 °ppadipo i 137  
 Toya II. 39 II. 347
- Thañña IV 276  
 Thaddha II. 26 at II 26  
 Thamhha, i 100 299 II. 430 IV 350 465 v 310  
     361  
 Tharu III 152  
 Thalatṭha II. 241  
 Thīma II. 187 *foll.* parisa i 50 II. 118 IV 100  
 Thamavaj II 250 IV 110 163 234 291 v 24 27  
 Thali dbovanap L 161 pāko i 100  
 Thavareyya L 38 II 23  
 Thīna III. 421 °middhaṇ II. 69 *foll.* See Niavarana.  
 Thullaphusitaka L 243 v 114 *foll.* 117 119  
     thulaphussitaka II. 140  
 Thusa L. 242 thusodakap L. 295 II. 206  
 Thupa II. 198  
 Thupa araho L. 77 II 245  
 Theta (θeta) II. 209 IV 249  
 Thena athēnī, III. 38  
 Theyya L. 120 °sankhatap III. 209 IV 370 *foll.*  
     v 264 266 283 292  
 Therā L. 78 247 II. 23 147 168 v 348 350 *foll.*  
     363 phasu viharati, v 201  
 Thoka bahukamhi thokap detu, IV 10
- Daka II. 33  
 Dakkhina II. 68 80 III. 43 46 178 259 336 IV  
     64 *foll.* 394

- Dakkhineyya, i. 24, 63, 150, ii 44, 56, iii 134, 158, 162, 206, 248, 279, 387, iv 10, 13 *foll*, 25 *foll*, 394 °aggi, iv 41, 45
- Datthar, ii 25
- Danda, i 138, 206 a°, iv 89, 105 t1°, iv 191, 193 dandādāna, iv 400 dandaj olubbhā, iii 298 mihita°, i 211, ii 208, iv 249, 251, 255, v 204, 284; 286, 290 °paiāyanaŋ, i 138 °bhayaŋ, ii 122 °mantaraŋ, i 295, ii 206
- Dattī, i 295, ii 206
- Daddara, iv 171
- Daddula, iv 47 *foll* °bhakkho, i 241, 295, ii 206
- Dadhi, ii 95
- Danta, i 6 °katthan, iii 250
- Dantavidaŋsaka, i 261
- Dabbajātika, i 254
- Dabbha, ii 207
- Dama, i 151, ii 152 *foll*
- Damma, assa°, puusa°, ii 112.
- Dayhatī (*sic*), iv 103
- Daiaatha, iii 238
- Dalha, °dhammo, ii 48 °paliakkamo, ii 250
- Dalidda, ii 203, iii 351 *foll*, iv 219, v 43 a°, ii 57.
- Dava, i 114, ii 40, 145, iv 167
- Dassana, ādi°, ādinava°, nissalana°, v 47 adasazanakamyatā, v 145 *foll.*, 148 *foll* °anuttariyaŋ, iii 284, 325 °kāmo, i 150, iv 115 dassanānajan aggaj, iii 202 dhamma°, iii 263 bhikkhu°, iv 25 *foll* labhati Tathāgataŋ dassanāya, i 121, iii 381 vipariitadassana, iii 114, iv 226, v 284, 289, 293 a°, v 285, 291, 296 sammā°, iii 138, iv 290, v 199 ñāna°, i 220, ii 200, iv 302 *foll*, 428 ñāna° patilabho°, i 43, ii 44, *foll*, iii 323 adhidevañāna°, iv 304 aparisesañāna°, iv 428 alamariyañāpadassanaviseso, i 9, iii 64, 430, v 88 maggāmaggañāna°, v 47 parisuddhañānadassano, iii 125 yathābhūtañāna°, iii 19, 200, 360, iv 99, 336, v 2 *foll*, 311 *foll* vimuttiñāna°, iii 12, 19, 81, 134, iv 99, 336, 352, v 130 See also Khandha
- Dassāviŋ, ādinava°, v 181 *foll* anādinava°, v 178, 181 pariyanta°, v 50 *foll* bhaya°, see Bhaya
- Dassiŋ, tīna°, iii 368
- Dahati, iv 239
- Dahaia-t-agge, v 300 *foll*

Dātar n 203

Dāna *passim* aṭṭha, iv 236 pañca n 246 amisa ° dhamma° i 91 kula°, iii 41 danassa vipako nibbattati iv 392 *foll* daupapati aṭṭha iv 239 *foll* dāne anisaya iii 41 petanay nūtisalobhitay upa kappati v 269 (na) mahapphalay mechanisayay iv 60 237 *foll* paraj davañ dadantay vāroti i 161 °vatthuni attha iv 236 snuditthikay dana phalañ iii 39 iv 79 [a]sakkaccaj [a]cittikatva deti iv 392 *foll* °sayvibhagarato, l 150 226 ni 53 313 316 iv 6 266 *foll* 271 v 331 336 [a]sappurisa, iii 171 *foll* iv 243

Danapati iii 39 iv 79 *foll*.

Dama iii 393

Daya tina v 337

Dāyaka i 26 161 ii 64 60 iii 32 39 336 iv 81 a° iii 32

Dayapanna iv 249 251 255

Dayada iii 45 173 kamma° iii 72 *foll* 186 v 288 *foll*

Dāra sadārasantuṭho iii 348 v 138.

Dāru i 112

Daliddiya iii 351 *foll*

Dīghaccha ii 117 (sic) cf p. 143 See Dīgaccha

Dīṭṭhadhamma i 249 ii 61 abhinibhuto i 142 °vedanijo i 249 251 ditth eva dhamme dñkkhañ sukhay vibarati iii 429 and see Jhanī sasankhāraparinibbāyi ii 155 parinibbayanti ii 107

Ditthadhammika l 47 98.

Ditthapada iv 103

Ditthi i 32 ii 252 *foll* iii 132 289 319 antag gabikā, i 154 ii 240 iii 130 assida attava mīcchā°, iii 447 °tūhānay v 198 ditthavungati i 126 iii 108 115 251 422 ditthiya suppa ṭividdha, paññam °nijjhānakkhanti i 189 *foll* 193 ii 191 °paññavedho ii 15 36 pariññddhipadbaui yanga ii 105 paññaso i 79 pāpa ii 172 pāpikā bhaddikā, v 213 *foll* °ppatto i 74 118 iv 10 v 23 bhava° vibhava i 83 bhuta sankhata, &c v 187 °vipatti i 95 208 °vipallaso ii 52 visuddhi i 95 sakuya iii 438 v 144 147 sayyojanay ii 7 *foll* °samudayo °nirodho °nibrodhaguminiñ paññipadā iv 68 °sampadā i 95 269 iii 438 iv 238 sampanno iii 438 *foll* iv

- 394 nitthā, v. 119 *foll* See also Attā, Anusaya,  
Micchāditthī, Yoga
- Ditthiko See Micchāditthika, Sammāditthika
- Ditthigata, iv 68, v 72 *foll*, 186, 197 bāhuakaŋ, v 63 pāpakaŋ, v 194
- Dinna “[n’]atthi dinnāŋ,” d̄c, i 269, iv 226, v 265, 268, 286, 289, 291, 293, 296
- Dibba, āyu, vanna, d̄c, i 115, iii 33, iv 242 uccāsayanamahāsayanaŋ, i 182 kāmagunā, pañca, v 273 °cakkhu, see Cakkhu sotadhātu, i 255
- Dibbacakkhuka, i 23, 25
- Divasa, iii 364, iv 317
- Divādivassa, v 185
- Divāsaññā, ii 45
- Disā, iii 69 *foll* the four, iii 368, 396, iv 167 anu°, iii 368, iv 167 See also Mettā (-sahagatena cetasā)
- Dīghatta, i 54
- Dipa, i 155 *foll*
- Dipīŋ, iii 101
- Dipeti, v 73 *foll*
- Dukūla, iv 393
- Dukkara, i 286, iv 31, 135, v 202
- Dukkha, i 58, 137, 144, 176, 189, 194, 201, ii 116, 143, 153, 191, iii 207, 326, 410, 416, iv 128 *foll*, 157 *foll*, 440, v 212, 216 *foll* adukkhamasukhaŋ, i 173 adukkhamasukhe ānisaŋso, iv 442 anicce dukkha-saññā, iii 85, 334, iv 52 °anupassī, iv 14, 146 *foll*, v 359 abhinibbattiyā, anabhiratiyā sati dukkhaŋ pātikankhaŋ, v 121 *foll* ekanta°, ii 231 kāmānaŋ adhivacanāŋ, iii 310, iv 289 °kkhandho, i 147 °kkhandhassa samudayo, nirodho, i 177, v 184 cetasikāŋ, i 157, 216, iv 406, v 183 taŋ dukkhaŋ, yaŋ dukkhaŋ, v 187 *foll* dukkhaŋ viharati, i 95, iii 3, 429 dukkhass' anto, antakaro, antakiryā, ii 26, 48, 50, iii 246, 293, 400 *foll*, iv 8 *foll*, 12, 106, 380, v 50 *foll*, 292, 294, 297, 299 dukkhassa nīdānasambhavo, d̄c, iii 410, 416 dukkhassa vemattatā, iii 410, 416 dukkhudrayā, i 97, iv 42 *foll*, v 243, 277 dukkhe anattasāññā, iv 53 °domanassāŋ, v 194 °-nirodho, i 107, 177 iii 410, 416 See also Sacca °nirodhagāminipati-padā, iii 410, 416 See also Sacca (ariya) 1āgajāŋ, dosajāŋ, mohajāŋ, ii 149 *foll* °vipāko, i 97, ii 172, iii 410, iv 42 *foll*, v 244, 277, 292 *foll* °saññā, iii 334, iv 52. °samudayo, i 177 See also Sacca



- Dūta, deva°, I 138, 142
- Dūteyya, IV 196 °pahinagamanan, II 209 (*cf* D I 5)
- Dūte-pāti, I 284, II 170 *foll*, 202
- Dūsi, samana°, yava°, IV 169 *foll*
- Dūseti (bhaddake bhikkhū), IV 169 *foll*.
- Deyya, saddhā°, III 264 °dhammo, I 150, 166
- Deva, I 37, 243, II 91, III 331 *foll*, IV 461, V 272  
 °asuvasangāmo, IV 432 āyuppamānaŋ, I 267, II 126 *foll*, IV 252 *foll*, 256, 261 dīghāyukā, II 83  
 devānaŋ indo, I 144 sa-indā devā, V 325 *foll*  
 °dūtāni, I 138, 142 °nikāyo, I 63 *foll*, II 185,  
 III 249 *foll*, IV 55, 226, 302, 461 °parisā, II 185  
 °dhammiko, III 277 °parivāro, II 91 °ppattā, II 184  
 °putto, I 278 °bhūto, III 33 manāpakāyiko,  
 IV 265 *foll* °manussā, *passim* °loko, *see* Loka  
 sañvasati, II 57 *foll* Subhakinnā devā, I 122
- Devatā, I 64, III 309, IV 302 *foll* devatūposatho,  
 I 211 °balīŋ, II 68 balipatiggāhikā devatā, III 77  
 manāpakāyikā, IV 262 *foll* vippatisārimīyo, IV 390  
 yathārūpāya saddhāya samannāgatā , I 210, III  
 287, V 331 sapubba°, II 70 *See also* Anussati,  
 Anussarati
- Devī, II 202
- Desanā, dhamma°, I 53, II 182, IV 337 *foll*, V 49; 154
- Desetar (desitar), V 349, 352
- Deha, II 18
- Doni, I 253, V 323 *foll* tela°, III 58
- Domanassa, I 144, II 5, 149 *foll*; III 207, 826;  
 V 216 *foll* abhijjhā°, I 39, 296, II 16, 39, 152  
 somanassa°, I 168
- Dovacassa, °karavā dhammā, II 147, III 178
- Dovacassatā, I 83, III 310, 448, V 146, 148, 159, 161.
- Dovārika, IV 107, 110 sati°, IV 111
- Dosa, I 187, 266, II 172, 203, 213, III 181  
 with lobho, moho, I 184, 189, 194, 201, 263,  
 II 191, III 338, 357, V 39, 41 *foll*, 86 a°, I  
 135, 190, 195, 203, 263, II 192, V 87 ajjhattāŋ,  
 III 357 *foll* l d m kammanidānasambhavo, V 262  
 l d m nidaŋaŋ kammānaŋ samudayāya, I 134, 263,  
 III 338 l d m °hetuko pānātipāto, &c, V 261,  
 l d m hetu pāpassa kammaŋsa kiriyāya, V 86  
 with rāgo, moho, *see* Rāga °agati, *see* Agati, the four  
 sa°, I 112, *see also* Aggi
- Dosanīya (dhammā), II 120
- Dosantaiā, I 59, III 196 *foll*, V 81

Dohin v 847 foll 850 foll 859

Dvāra amata° v 848 indriyesu gutta see Indriya  
Dvejjha III. 408

Dhāysati II. 67 v 76 foll

Dhāysin II. 182.

Dhaja II. 151 aggaj III. 89 foll dhammad° III. 149  
pannad° III. 84 foll

Dhañña II. 82 86 amaka° II. 209 °rūpī IV. 163 170

Dhata I. 86 II. 28 97 III. 114 foll. 120 185 152  
155 176 202 IV. 6 110 116 152 221 228  
296 foll. 828 887 891 V. 28 26 71 80 89 154  
168 199 888 841

Dhana brahma na sannidhiy karonti III. 222 sad  
dhā° sīla° suta caga pañña° III. 56 IV. 4 foll  
hiri ottappa° IV. 4 foll 7

Dhanuka III. 75 v 203

Dhanuggaha II. 48 IV. 107

Dhamati I. 254 IV. 160 nūd I. 254 IV. 160 san  
I. 254

Dhamma (a) *things phenomena system order of things*  
*cosmos* mahasamudde, IV. 198 206 sabbap dham  
may abhijānati (parijānati) IV. 88 v 48 ditth eva  
dhamme, see Dīṭṭhadhamma dhammaj attato upa  
gacchati, I. 27 III. 439 °samannupassati, III. 432  
dhammuddhaccavignahitamano II. 157 dhammesu  
dhammānupassi I. 39 296 II. 256 III. 450 IV. 301  
rajanīyo dosanīyo III. 169 vitakkā, I. 254 sajyo  
janīyā, I. 50 sovacassakaranā see Sovacassa. iṭṭha,  
kanta, manāpa v 135 sankhata, asankhata, II. 34

(b) *mental moral physical states of the individual*  
I. 89 foll [a]kusala paññā. sarirattha v 88 foll.  
tayo pahātabba &c I. 275 alaj attano &c. IV. 328  
aparassa III. 340 [tilhi]dhammehi samannāgato I.  
102 and paññā kusalānañ dhammaj pubban  
gamo pubbanimittap v 236 anulomika I. 106  
abhiññā paribhiseyyā II. 246 bkañ dhammaj  
abhijānati parijānati I. 198 kuj mulakā sambhavā,  
kamudaya sabbe dhammā, IV. 338 nathakaranā  
v 23 foll. nuddhamanīya, dasa v 220 nirupadhiy  
I. 147 rāgo &c I. 199 samuppado III. 406 408  
savajjo anavajjo I. 189 194 II. 191 v 242 276  
asakhīyā, dasa v 222 vijjhahagīyo I. 61 sekhamma  
[al]parihāra, IV. 331 sacchikaranīya, II. 182

(c) *dhammo hating the quality of* I. 147 and

*passim.* avinīpāta°, I 232, II 89, 238; III 54, IV 12 anuppāda°, I 135, 137, 184, 218, II 249, IV 174 *foll*, 184 jaīā°, vyādhī°, maīana°, khaya°, nassana°, III 54 vipaīināma°, I 258, IV 157, 159. samudaya°, muodha°, IV 186, V 343 anāvatti-dhammo, I 232, 245, 290, II 89, 238, IV 12, 399, 423 *foll*, V 343.

(d) *doctrine in general, point of doctrine, rules,* III 176 abhisamācāriko, III 15 ariya°, anaīiya°, V 241, 274 ācayagāmī, apacayagāmī, V 243, 276 *foll* [a]tapanīyo, I 49, V 243, 276 dukkhudiayo, sukhudiayo, V 243, 277 dukkha- sukha-vipāko, V 244, 277 saparikkamano, V 262 sappurisa°, V 245, 279 (sa- an-) āsavo, V 242, 275 atth'eso mayi dhammo, III 198 āsevitabbo, bhāvetabbo, *dc*, V 246 *foll*, 279 *foll* uppādetabbo, V 245, 279 gaiu°, IV 280 garudhammā, attha, IV 276 kanho, sukko, I 51, V 232 *foll*, 253 *foll* dhammānañ dhārakajāti, IV 221, 223 pāpa°, pāpako, *passim* Bhagavat-mūlako , I 199, IV 351, V 355 sad°, see Saddhamma

(e) *the DHAMMA*, I 133, 276 (§ 123), V 275, dhammo, vinayo, satthuśāsanāñ, II 168 ādīnavā dhammañ bhanantassa, III 251 *eight thoughts about it*, IV 228 °anussati, see Anussati, Anussati- ādi-, majjhe-, pariyosāna-kalyāno, II 147, 208, III 113 *foll*, 135, 152, 262, 381, IV 6, 110, 152, 361, V 23, 26, 71 *foll*, 80, 89, 163, 198, 204, 338 dhammaññu, III 148, IV 113 *foll* °attho, I 162, V 77 attho ca, I 69, II 7, V 222, 254 °adhipateyyo, I 109, 147, III 149 *foll* °adhipo, I 150 dhamme avēcappasādena, I 223, II 56, III 212, 332 *foll*, 451, IV 406, V 183 °anudhammo, I 36, 131, II 7, 97, 190, 245 III 176, 240, IV 116, 221, 223, 296, 310, 337, 391, V 126 °anusārī, I 74, IV 215, V 23 abhi°, V 24, 27, 90, 201, 339 °ārāmo, III 431 °iddhi, I 03 dhammūposatho, I 208 °esanā, I 93 opasamiko, paīinibbāyiko, IV 225 dhamme kankhati, II 79, IV 460, V 18 °kathiko, I 23, 25 *foll*, II 138, III 78 *foll*, V 10 *foll* °kathikattāñ, I 38 kalyāna°, I 74, 108, 226, 248, II 81, 91, 110, 224 *foll*, IV 211, 214 °hāmo, V 24, 27, 90, 201, 339 °ketu, III 149 dhamme agāuavo viharati, III 247, 340, IV 84 dhammañ gaiukaroti, II 20, IV 120 *foll* °gāravatā, III 330, 423 *foll*, IV 28 *foll*

°cakkap *see* Cakka      °cakkhu iv 180 cariya, L  
 55 II. 5 III. 448 v 87 302 ddbajo L 109  
 III. 149 dhato *see* Dhata. dhammañ dhareti L  
 36 III. 176 IV 116 dharo I 117 II 8 147 178  
 III. 179 361 *foll* IV 310 v 16 349 352 °dharaya  
 v 126. dhammañ (us) pariyapupati II 103 185 III.  
 86 176 *foll* 361 *foll* nisanti II 15 36 pañi  
 sañvedi L 151 III. 21 °pañisambhida, II 160  
 pattañhammo IV 186 °padanī II 185 *the four*  
*in detail* II 29 *foll* °pariyatti, III 86 pariyayo  
 L 65 IV 63 v 288 pariyetthi, L 93 °pariyetanā  
 L 93 [a]parihaniyo III 309 *foll* IV 16 20 *foll*  
 paresaj dhammañ deseti, L 151 III. 184 puja,  
 I. 93 ppamañgo II. 71 °bhuto v 226 *foll* yatha  
 suto pariyatto IV 86 v 349 352 yoniso vicine  
 dhammañ IV 3 *foll* °ratanaj I. 04 °raso I 36  
 rago °nandi, v 343 *foll* °räjä L 109 III. 149  
 °rañño räja, III. 149 °laddho L 129 vadu II 200  
 °vädini parisa I. 75 76 vñilugarahito L 189 194  
 II. 191 viññuppasattho II 191 vinayo I 34 35  
 121 185 266 283 II. 2 26 117 123 185 III. 8  
 163 168 *foll* 240 327 IV 36 200 *foll* v 144  
 157 163 189 192 °vihari III. 86 *foll* vuddhi,  
 I. 94 °vedo *see* Veda. °vepullaj I 94 samananañ  
 Sakyapñttiyänan I. 185 sanditthiko akaliko ehi  
 purako opanayiko de I 222 156 *foll* 207 II 56  
 III. 212 285 356 *foll* IV 406 v 183 329 336  
 sandoeo III. 106 *foll* samroad akkhato v 232 *foll*  
 253 *foll* 343 dhammañ sarapaj gato *see* Saranya  
 savanaj *see* Savanaj dhammañ supati III 176 v  
 103 soto III. 350 sotasamapanno v 320 *foll*  
 sväkkhato Bhagavata dhammo L 217 276 II.  
 56 III. 212 285 312 315 IV 83 211 215 406  
 v 183 329 336

(f) *right, moral religious* I 9 *foll* kammaj  
 I. 74 dhammena I. 129 °saññi L 85 86  
 yathädhammañ patikaroti patigaphati; L 103

Adhamma II. 19 v 73 *foll*. °kammaj I. 74  
 cariya, L 55 II. 5 adhammo ca, v 223 *foll* 231  
 242 255 260 275 adhammattho v 76 adhammo  
 anattho ca, v 222 254. °ragaratto I. 160 vadini  
 (parisa) L 75 saññi I. 85 *foll*.

Dhammata II. 21 v 2 312 kalyana knala° II.  
 36 v 66

- Dhammadika, i 75, 109 a°, i 75, iii 243 saha°,  
i 174 foll
- Dhava, i 202, 204
- Dhātu, iv 385 *the three, in detail*, i 223 ajjhattiñā,  
bāhirā, ii 164 *the four, in detail*, i 222 tejo°,  
vāyo°, only, iii. 243 *the six, i 175 foll in detail*,  
i 176 aneka°, nānā°, i 22, v 33, 37. anekadhbātu-  
pativedho, iii 325 ārambha° (ārabhha°), nikkama°,  
païakkama°, i 4, iii 338 upakkama°, iii 338  
kāma°, vyāpāda°, vihīnsa°, iii 447 °kusalatā, i 83  
°thiti°, iii 338 tejo-dhātukusalo, i 25 thāma°,  
iii 338 dibbasota°, i 255, iii 17, 29, 280, v 199  
nibbāna°, ii 120, iv 202 nissāranīyā dhātujo, *the*  
*five*, iii 245 *the six*, iii 290, v 57 nekkhamma°,  
avayāpāda°, avihīnsa°, iii 447
- Dhātakajātiñā, ii 97, iv 296 foll, 328
- Dhātana, sanghātīpattacivara°, ii 104, 106 foll; 210
- Dhātitar, iv 196
- Dhitimā, i 25
- Dhutavāda, i 23
- Dhutta, a°, iii 38, iv 266, 270 itthi°, surā°, akkha°,  
iv 283, 288
- Dhūra, nikkhitta°, i 71, ii 148, iii. 108, 179 foll  
anikkhitta°, iii 65, 432, v 24, 28, 90 ..
- Dhūva, ii 33
- Dhūpāyatī, ii 214 foll
- Dhūma, ii 53, iv 72 foll dhūmanī kattā, v 347 foll.,  
350 foll, 359
- Dheyya, kamma°, ii 285, 289, 322 Māia°, iv. 228.
- Dhoīayha, i 162
- Dhovana, i 132, 161, 277 ariyanī, v 216
- Nakula, v 289 foll
- Nakkhatta, iv 86
- Nagara, i 160, 178 paccantimaj, vi 106 foll, v 194
- Nangala, iii 64
- Nanguttha°, ii 245
- Nacca, i 261
- Nattha, ii 249
- Natthikavāda, ii 31
- Nadi, i 33, 136, 250, 287, ii 55, 201, iii 52, 64;  
iv 137, kun°, ii 140, iv 100, v 114 foll, 117,  
119 mahā°, i 243, ii 140, iv 101, 198, v 22,  
114, 117, 119 °viduggaj, i 35, iii 128
- Nantaka, iii 187

- Nantikavasin, iv 376  
 Nandati iv 94 *foll.*  
 Nandi nandī II 59 61 kama bhava° ditṭhi° II 10  
     kama° vyapāda° *sc.* III, 246 dhamma° IV 423  
     *foll.*  
 Nahha (nabhā) I. 242 II 50 III 240  
 Naya II 180 191  
 Nara I. 130 II 5 III 53  
 Naṭa II. 73  
 Naṭaeti IV 169 *foll.*  
 Naṭasana dhammo III 54 •  
 Nahātaka IV 144  
 Nahapaka III. 25  
 Nahapana I. 62 132 II 70 IV 54  
 Naharu I. 50 IV 129 °daddulaŋ IV 47 *foll.*  
 Naga II. 116 III 156 *foll.* 345 IV 200 204 207  
     435 V 202 maba IV 107 110  
 Nāthakaranya dhamma *the ten in detail,* V 23 *foll.*  
     89 *joll.*  
 Nanatta IV 385 °kayo IV 39 *foll.* °sañña I 41  
     267 II 184 III, 306 (*sc. lege*) IV 40  
 Nāhhi I. 112  
 Nāmarupa I. 83 176 III 400 V 51 56 aram  
     māpa IV 385  
 Nālika I. 210  
 Nāla IV 169  
 Naliyā sākay III 40  
 Nayā III 368  
 Nikattha °citto °kayo II. 137  
 Nikāmalabhiŋ II 23 36  
 Nikaya deva *see Deva.*  
 Nikkama dhātu I. 4 knlyāpajava° III 214  
 Nikkujjati pattaŋ IV 344 nikkujjito I. 173 III 238  
 Nikkuha II. 26  
 Nikkha suvāṇḍa° IV 120 *foll.*  
 Nikkhitta dan su° I. 59 II 147 *foll.* °dhuro *see*  
     Dhurn  
 Nigantha III 276 383 nigañṭhpasatho I 205 *foll.*  
     °śavako II 196 199 dasahi asaddhammehi saman  
     nagato V 150  
 Niggaha I. 98 174 V 70  
 Niggapati niggabettā, III 187  
 Nighandu sanighañḍukeṭubhānaŋ I. 103 106 III 223  
 Nicca II. 33 52 V 210 °saññī II 52 anicca II. 33  
     52 V 343 *foll.* anicce dukkhakasīfī, IV 52 °anupassī

- v 112, 359 (sabbasankhāresu), iii 83, iv 13.  
 (cakkhusmiñ), iv 145 *foll* tad aniccaj, yad aniccaj,  
 v. 187 *foll* °patisañvedī, ii 13, 145 *foll* °saññā,  
 °saññī, iii 79, 85, 334; iv 13, 51, 145 *foll*.
- Nicchāta, iv 410 *foll*, v 65
- Nicchedeti, iii 365
- Nijigiyositā, iii 111
- Nijjara, i. 221, ii 198. dasa nijjatavatthūni, v. 215 *foll*.
- Nijjinna, v 215 *foll*
- Nijjhattibala, iv 223
- Nijshāna, ii 191, 193
- Nijjhāma (patipadā), i 295 *foll*
- Nittthā, nitthañ gato, ii 175, iii 150, v. 119 *foll*
- Nittuddana, valaggakotinittuddanamattaj, iii 103  
*foll*, 406
- Nitthaiana, ii 200
- Nidassana, nīla°, pīta°, dc, ii 305 *foll*.
- Nidāna, i. 134 *foll*, 263 *foll.* 338, ii 196, iv 128 *foll*  
 sa-a-nidāno, i 82
- Niddasa, iv 15, 35 *foll*
- Niddā, iii 251 °kilamatha-pativinodana, ii 48, 50.  
 niddārāmatā, iii 116, 173, 293 *foll*, 309 *foll*, 330,  
 449, iv 22, 24, 331, v 164
- Nidhi, °mukhaij, v 346
- Nidhunāti, iii 365
- Nindati, ii 3, v 171, 174
- Nindā, ii 188, iv 157 *foll*
- Ninna, anupubba° (samuddo), iv 198, 200, 206  
 viveka°, iv 224, 233, v 175 kūta°, iii 364
- Ninnāda, sankhatinavaninnādasaddo, ii 117 (M iii 133)
- Ninnitakasāva, i 254 (M iii 133).
- Ninnetar, atthassa, v 226 *foll*, 256 *foll*.
- Nipaka, iii 24
- Nipakka (v l nipaka), iii 138
- Nipaccākāia, pañama°, v 66
- Nipajjati, iv 332
- Nipāta, ati°, iii 430
- Nipuna, iii 78
- Nippitika, sukhañ, i 81, °ārammanaj, i 81
- Nippesika, iii 111
- Nibbāna, akutobhayañ, ii 24 adhigacchatī, i 162  
 anupādisesāya nibbānadhātuyā parinibbāyati, ii 120,  
 iv 202, 313 abhijāyatī, iii 384 *foll* abhipassato,  
 i 147 °abhirato, iii 435 āgataj, iii 346 māko, i  
 281 ° = āsavānañ pañkkhayo, iv 454. okkamanaj

nibbānasse iv 111 *foll.* 230 °ogadbagāmī ii. 26  
 °gamini patipada, iv 83 tadanga° iv 454 duk  
 khato sukhato samanupassati iii 442 ditth eva  
 dhamme (ditthadhamma) iv 353 358 454  
 paramaditthadhamma° v 64 nibbanaj pariyesati  
 ii. 247 nibbānaya sagvattati iii. 83 326 *foll.*  
 nibbānasa sacchikriya, l. 8 iii 423 v 194  
 nibbanass eva santike ii 39 *foll.* iii. 331 iv 29  
 pajjotasa eva iv 3 pari° *see* Parinibbana  
 pariyoasana sabbe dhamma v 107 °popar manavaŋ  
 iii. 443 bhavanirodho nibbanaj v 9 yathasukhaŋ  
 iv 415 *foll.* vi a radhayi nibbanaj iii. 294 *foll.*  
 -virago ii 34 118 iii. 164 iv 423 *foll.* v 8  
 110 320 322 354 *foll.* sañña, iii. 443 san  
 ditthikaj l. 158 iv 453 sampada iv 239

Nibbayati iv 70 *foll.*

Nibbidā l. 64 iii. 326 *foll.* v 311 *foll.* °anupassi, l.  
 51 akanta° iii. 83 iv 143, v 216 °virago iii 19  
 200 360 iv 99 336 v 2 *foll.*

Nibbinda v 3 313

Nibbindati v 3 and *paññam.*

Nibbuta ii 208 iv 410 *foll.* v 65

Nibbedha iii. 427

Nibbedhika i 45 ii. 167 178 iii 2 53 65 152  
 410 412 414 iv 111 234 v 15 25 28

Nimantana, l. 295

Nimitta l. 256 iii. 375 *foll.* iv 33 418 *foll.* a l.  
 82 iii 292 iv 78 °annaari iii. 292 cittassa iii  
 423 ggabi ii. 16 iii. 99 v 348 351 and *see*  
 Indriya (guttadvaro) nimittanā na janati, iii. 319  
 322 pañigha i 3 87 200 bala° pandita° l. 102  
 muhha° v 92 94 97 *foll.* 103 sa° l. 82 sabba  
 iv 53 sabbanimittanā pizzaraṇaŋ iii 292 sab  
 banimittanā amanarikāro iii 397 *foll.* iv 78 sa  
 madhi paggaba upakkha l. 256 *foll.* subha°  
 asubba f 3 *foll.* 87 200 v 134

Nimujjati iv 11

Nimba i 32 v 212

Nimugadana ii. 34

Nimmala iv 340

Niyassakamma i 99

Niyāma i 122

Niyamatā dhamma l. 286

Niraggala ii. 43 iv 151

Nirabboda v 171 173 *foll.*

- Nītāya, *passim* khīm°, iv 405; 107, v 182, 181  
 nītayamhi paccati, i 141, v 76 paduma°, v 172.  
 °pālā, i. 138, 141 mahā°, i 141 *duration of punishment in, v 173*
- Nītāyattavuttin, iv. 293 *foll*
- Nītāsa (puggala), i 107 *foll*
- Nīrujjhati, aparisēsā-naj iii 165 *foll.*, v 139 *foll.*
- Nītūtti, iii. 201 °patisambhidā, ii 160
- Nītūpadhi, °sukhaŋ, i 80
- Nītōdha, anupubbā°, ii 156. nava anupubbānirodhā,  
 iv 409. asesavirāga°, i 177, ii 158, 161 mirodhā-  
 atthaiŋ, ii 26 nītōdhānupassī, ii 116 *foll.*, v 112,  
 359 = nīsavānaŋ parikkhayo, ii 156 kāma°, vedanā°,  
 &c, iii 410 *foll.* dukkha°, i 177 dukkhakkhan-  
 dhassa, v 181 °dhammo, v. 343 *foll and nibbāna,*  
*sic Nibbāna (=vīnāgo).* °nīssita, ii 16 bhava°  
 (*and nibbāna*), v 9 sakkāya°, ii 165 *foll.*, iii 216,  
 (na) sañjavattati, iii 325 *foll.*, v 216, 238 *foll.* °saññā,  
 iii 334 saññāvedayita°, i 11, iii. 192, ii 306  
 409, v 209 *n and samādhi, i. 299*
- Nīllapa, ii 26
- Nīllopa, i 154
- Nīvāta, i 101, 137, ii 231. °vutti, iii 43
- Nīvāsa, ati°, samavattha°, iii 258 pubbe°, i 25, 164,  
 255, ii 183, iii 18 29, 323, 418 *foll.*, iv 141-  
 143, 291, 421, v 13, 68, 199, 211, 339 pubbe-  
 nīvāsānussatīnāmaŋ, ii 177
- Nīvuttha, sannīvutthapubbaŋ, ii 303 *foll*
- Nīsanti (nisanti), khippa°, ii 97, iii 201, ii 296,  
 328 dhamma°, ii 15, 36, v 166, 168
- Nīsāmakajātiyo, dhammānaŋ, v 166, 168
- Nīssata, v 151 *foll.* &c, iv 430
- Nīssanda, iii 32
- Nīssaya, i 117, iii 271, ii 353, v 73
- Nīssaiāna, i 258, 260 uttāniŋ, iv 76, v 188  
 kāmaiaṅgassa, &c, iii 230 *foll.*, v 323 *foll.* kāmānaŋ,  
 bhavānaŋ, ditthīnaiŋ, phassāyatanānaŋ, ii 10 kāmā-  
 naŋ, vyāpādassa, vihesāya, nūpānaŋ, sakkāyassa, iii 245  
*foll.* °pañño, v 181 *foll.* anissaiānapañño, v 178,  
 181
- Nīssaiānīya, i 99 nīssaiānīyā dhātuyo, *the fire, in*  
*detail, iii 245 the sir, iii 290*
- Nīssita, iii 128
- Nīca, °thāniyo, v 82 °seyya, i 212
- Nītattha, i 60

- Nila III. 239 IV 263 *foll.* 305 349 V 61 °abhiñjati  
III. 383
- Nili III. 230, 233
- Nivarana *the fire* III. 354 386 IV 437 V 195 in  
detail I 3 161 272 III. 16 63 428 IV 457 V 16  
30 *with abhiñjha as first* II. 14 67 210 III. 92  
IV 437 V 163 207 *with kamaraṅga as first*, III. 230  
*foll.* 317 *foll.* 322 V 323 avijja *only* I 223  
ahāro paticanuññ nivarapanañ V 113 116
- Nivara I. 241 295 II. 206
- Nekkha I. 181 II. 8 29
- Nekkhamma I. 147 °abhirato IV 224° V 175 °adhi  
mutto III. 376 nekkhamme anisañgo IV 186  
209 213 439 *foll.* nekkhamme cittag pakkhandati  
III. 245 IV 438 vitakko I 275 II. 252 °san  
kappo III. 146 °sukhañ I. 80
- Necayika V 149
- Nettika Bhagavat° I. 199 IV 158 351 V 355 sa,  
II. 54
- Nepakka III. 11 IV 15 36
- Nema IV 404 gambhīra IV 106
- Nemi I 112
- Nemitta III. 243
- Nemittaka, III. 111
- Neyyaththa I. 60
- Nerayika I 265 II. 231 III. 402 *foll.*
- Nela (nela) II. 209 V 205
- Nesajjika III. 230
- Neeāda I. 107 II. 85
- Papen I. 253 °kūlāñ I. 240 295 II. 206 IV 230  
°kūlikatta I 38 kūlko, III. 187 219 301 *foll.*  
sahapapāsuklāta, II. 186
- Pakkasati qva III. 145 *foll.*
- Pakkha I. 142 144 kālo° V 19 123 *foll.* jupha  
V 124 *foll.* pakkhupacchedo I. 98
- Pakkhahata III. 385
- Pakkhāyatī dia, III. 69 *foll.*
- Pakkhi II. 209 V 206
- Pagabbha III. 433 a IV 175 182 184 ap° III. 433
- Paggāha I 83 °nimittag I 256
- Panlo III. 311 IV 280
- Pacati niraye (nirayamhi) I 141 V 76
- Pacaleti III. 343 IV 85 344
- Paccakkhati buddhañ dhammay &c IV 372,

- Paccattha *ana*, kadalimigapavaia°, I 137, III 50  
 Paccatthika, *attha*°, V 71  
 Paccanubhoti, III 425 *foll*  
 Paccaya, I 66 *gulāna*-°, *passim* *sap*°, *ap*°, I 82  
     *apaia*°, IV 186, 210, 213 *with hetu*, IV 151 *foll*  
 Paccayika, II 209  
 Paccavīdhun, IV 228  
 Paccavekkhana, °*animittan*, III 27  
 Paccāmitta, IV 106  
 Paccāropeti, IV 193.  
 Paccāvamatī, V 337  
 Paccāsāretī, III 28  
 Paccuttarati, III 190  
 Paccuppanno, I 264, III 400 *atītānāgata*°, III 151,  
     *see also Atīta*  
 Pacceka, panunnapacekkasacco, II 41, V 29 °*buddho*,  
     *see that title*  
 Paccora, IV 130  
 Paccoiohanī, V 234 *foll*, 249 *foll* *ariyā*, V 251  
 Pacchānipāti, III 37, IV 265, 267 *foll*  
 Pacchābhatta, III 320  
 Pacchābhattika, *khalu*°, III 220  
 Pacchābhūmaka, V 263  
 Pacchāyā, III 320 *foll*  
 Pacchāliya, III 76  
 Pajahati, *akusala*ŋ, *sāvajja*ŋ, IV 109 *foll*  
 Pajā, IV 290 *itaiā*, II 75 *foll*, V 232 *foll*, 253 *foll*  
     *sassamanabiahmanī*, II 130, V 204  
 Pajāpatika, sa°, V 325 *foll*  
 Pajāpatī, I 137, IV 210, 214  
 Pajjati, IV 362  
 Pajjota, II 140 *pajjotass'eva nibbāna*ŋ, IV 3  
 Pajjhāyatī, II 214, 216, III 57  
 Pañjasa, a°, II 75  
 Pañña (*adj*), dup°, II 187 *foll* *and passim* *nibbedhika*°,  
     II 178 *bhāvita*°, V 42 *foll* *malfā*°, I 23, 25, II 178  
     *foll* *sap*°, IV 245 *suvinutta*°, V 29 *foll*  
 Paññatā, dup°, III 421, V 159, 161 *mahā*°, *puthu*-°,  
     *vipula*-°, &c, I 45  
 Paññatta, I 98, IV 16, 19, 21, V 74 *foll* *ap*°, I 99,  
     IV 16, 19, 21, V 74 *foll* *pandita*°, *sappurisa*°,  
     I 151  
 Paññatti, II 17 *ap*-, *sap-paññattiko*, V 190  
 Paññavaŋ, II 76, 187, 189, 228, 230, III 2 *foll*,  
     7 *foll*, 53, 112, 127, 183, 434, IV 23, 38, 85,

111 217 220 229 232 234 271 352 357  
v 25 28 01 124 *foll* 329 333 335

**Pañña** I. 61 210 II. 136 *foll* III. 446 IV. 11 *ariya*,  
II. 1 IV. 105 *adhi*° I. 240 II. 92 *foll* 239 III. 106  
*foll* 327 v 72 *foll* *adhipaññādhammavipassana*  
v 99 *adhipaññāikkhu* I. 229 *foll* °*adhipateyyo*  
garu, II. 137 *abhadita*° III. 106 *foll* *adibrahmacari*  
*yika* IV. 151 *abha* d.c. II. 139 *kathā*, I. 120  
III. 182 °*sampadākatha*, III. 81 191 v 130 *kumalesu*  
*dhammesu* III. 352 IV. 11 v 123 *jali* *khandho*  
*see* *Khandha* °*dhanan* III. 53 *paññāngaj* II. 70  
*paññāndriyaj* *see* *Indriya*, *paññuttaraj* II. 243  
IV. 385 *paññuttara* *sabbe dhammā*, IV. 330 v 107  
*patilabho* I. 45 *parihani* I. 15 *balaj* IV. 363  
*see also* *Bala*, *bahullaj* *vepullaj* I. 45 *mabā*°  
I. 45 II. 35 III. 244 °*vimutti* °*vimutto* I. 61 83  
II. 6 23 IV. 452 °*vuddbi*, I. 15 45 II. 245  
°*veyyattiya* III. 237 *enkaechaya* *veditabbā* II. 187  
189 *sama*° II. 62 *sampada* I. 62 II. 66 218 III. 12  
*foll* 53 81 182 *foll* IV. 284 288 322 °*sa*  
*panno* III. 12 *foll*, 81 134 v 130 *saro* II. 141  
*nekha vuttā Bhagavatā* I. 220

I. *aññāya* *anuggahissati* I. 125 *disava* v 30  
*pariyogāhamano* IV. 13 *foll* *pampurakari* IV. 380  
*muñtasokari* I. 231 IV. 381 *vañdhati* I. 132 III.  
44 80

**Paññata** ap III. 134

**Paññātika** ap° III. 134

**Pañha** I. 103 288 III. 81 101 *foll* 419 *foll* v 50  
*foll* °*vyskaravāni* *the four in detail* I. 197 *foll*  
II. 46 °*amudacaro* II. 189

**Patalika** I. 181 *paññākatthato* (*pallanko*) I. 137 (*sic lege*) III. 50; IV. 94 231 394

**Pañika** I. 181 *paññākatthato* I. 137 III. 50 IV. 94  
231 394

**Pañikassana** *mfulaya* I. 90

**Pañikujjati** III. 58

**Pañikutati** IV. 47 *foll*

**Pañikuttha** ap° IV. 246

**Patikkanta** II. 104 106 *foll* 210

**Patikkula** *nhare patikkulasāññā*, IV. 49 °*saññī*, ap  
saññī III. 169

**Patigacca** (r. *paññākaccaj*) II. 25

**Patigadha** ppato III. 207 *foll*

**Patiggahaka** I. 161 II. 80 *foll* III. 42 336

- Patīgha, -nīmittaj, I 3, 87, 200      °saññā, I 41, 267,  
     II 184  
 Patīghāta, I 98, IV 106 *foll*  
 Patīcayo (I l, patī°), III. 376 *foll*, IV 355, V 336 *foll*  
 Patīcaitatī, IV 168  
 Patīccasamuppāda, *statement of*, I 177, V 184,  
     (nīmodho), I 177, V 184  
 Patīcchādāna, III 352  
 Patīcchanna, I 282      °kammanto, II 239  
 Patīññāta, °karanaij, I 99, IV 144  
 Patīnissagga, I 100, 299, IV 148, 350      ādāna°, V  
     233, 253 *foll* duppatīnissaggī, III 335, V 150  
     patīnissaggānupassī, IV 88, 116 *foll*, V 112, 359  
     sabbūpadhī°, I 49, V 8, 110 320, 322, 354 *foll*  
 Patīnissajjetī, [na]patīnissajjitalbo, V 191 *foll* ap-  
     patīnissajja, IV 374 *foll*  
 Patīnissattha, II 41  
 Patīpadā, I 113, 168, II 76 79      akkhamā, dē, II  
     152      āgālhā, nījjhāmā, majjhimā, I 295 *foll* kāma-  
     nīodhagāmīni°, vedanā°, dē, II 410 *foll* dukkhā-  
     dandhābhīññā, dē II 149 *foll*, 154, V 63 dukkha-  
     nīrodhagāmīni, I 177 puññā°, I 168 lokannīodha-  
     gāmīni, II 23 sabbatthagāmīni°, V 33, 37 *See also*  
     Sacea  
 Patīpatti, sammā°, micchā°, I 69, V 136      dhīrāmā-  
     nudhamma°, V 126  
 Patīpassaddha, II 41      °laddho, I 254  
 Patīpiṭa, III 226  
 Patīpucchā, °-vinītā (paññā), I 72      °-vyākaranīyā  
     I 197, II 46  
 Patīppharati, IV 193  
 Patībaddha, paññā°, V 87  
 Patībhāna, II 177, III 42, 185, IV 168, V 96 ap°,  
     III 57      °kavi, II 230 yutta°, mutta°, II 135 *See*  
     also Patīsambhīdā  
 Patībhānavaj, I 24  
 Patībhāneyyaka, I 25  
 Patīmaññā, ap°, V 79  
 Patīūpa, °desavāso, II 32  
 Patīlābha, II 93      nīññadassana°, II 44 lābhāsakkār-  
     asiloka°, II 143 samādhi, *see* Samādhi  
 Patīlinanisabha, IV 449  
 Patīliyatī, IV 47 *foll*  
 Patīvāpetī, IV 423 *foll*  
 Patīvinaya, III 185 *foll* 190

- Pativinodana II. 48 50  
 Pativinodaya III. 184 *foll.*  
 Patlvibhatta ap III 289  
 Pativedha ap II. 1 anekadhatu ° nanadhatu ° I.  
     22 44  
 Patiesankhana balay I. 52 94 II. 142.  
 Patisayvedig evay sukhadukkha ° I. 164 IV 808 v  
     85 attha dhamma IV 881 ekantasukha v 84  
     *foll.* See also Sati, Anapana.  
 Patiesanthara I 98 94 garavata, III 880 IV 28  
     patiesantharay garukaroti IV 120 *foll.* patiesantharako  
     v 166 168  
 Patiesambhida *the jour* I. 22 IV 32. *in detail*, II  
     160 III. 118 120 patiesambhudappatto (āpatto)  
     I. 24 III 120  
 Patiesarana kamma ° III 186 Bhagavat I. 199 IV  
     158 851 v 855  
 Patiesallana II. 51 176 III 86 *foll.* 116 *foll.* 195  
     298 848 IV 15 86 88 v 166 168 saramo III.  
     261 *foll.*  
 Patiesallina II. 20  
 Patiesallekhitar III 261 *foll.*  
 Patiesaraniya °kammay I 99 IV 846  
 Patiesevitar III 148 *foll.*  
 Patiesotagami II. 5  
 Patiesseneti II. 214 *foll.*  
 Patihankhati II 40 III. 888 IV 187  
 Patihita III. 806 *foll.*  
 Patṭa ayo IV 180  
 Pattaka (v l patikā) I. 254 257  
 Pathavi II. 60 IV 89 974 v 263 266 288  
     °mandalaŋ IV 90 dhūpayaŋ de IV 102 lekhu  
     pamo I. 283. °sañña °saññī IV 312 v 7 *joll.* 318  
     *foll.* 325 353 *joll.* See also Dhātu Iddhi (*formula*)  
 Pañaka III. 187 283 285  
 Panava II 117 241  
 Panidhi II. 82 v 312 *foll.* attasamma II. 82 ceto °  
     IV 239 *foll.*  
 Panihita summa maccha panihitay cittay I. 8 v 87  
     panihittatay I. 8 164 *foll.*  
 Papita I. 284 II. 171 190 IV 10 882 *foll.* 428 v  
     8 86 88 110 284 250 820 822 840 854  
     *foll.* eko hino eko papīta III 849 v 140 °dayako  
     I. 26 papītararo I. 119 171 v 87 140 203 *foll.*  
     207 *foll.*

- Pandaka, III 128  
 Pandita, I 59, 68, 84, 89, 101 *foll.*, 162, II 3 *foll.*,  
     118, 178, 228     °paññattaj, I 151. -lakkhanaj,  
     °nimittaj, I 103  
 Pandukambalo, I 181  
 Panna, I 183     °santhāro, I 136  
 Patāyatī, IV 97  
 Patāietī, III 432  
 Paticaya, III 376 *foll.*, V 336 *foll.* See Paticaya  
 Patilīna, II 41 *foll.*  
 Patitthiyati (I l, -[t]thiy[y]ati), III 181 *foll.*  
 Patissata, III 24  
 Patoda, II 114, III 28, IV 91 patodassa ajjhoharanaj,  
     V 324  
 Patta, onīlapattapānuj, II 63     °kammanj II 68 patta-  
     ggūhāpaka, III 275. pattapindika, III 220 sangho  
     nikkujjati, IV 344  
 Pattakkhandha, III 57 (Cf. *Im Texts*, III. 13, n. 1)  
 Pattālhaka, V 203. (Cf. M. I 266)  
 Patti, II 148 III 179, IV 332 *foll.*  
 PattiKA, II 117.  
 Patha, catumimahā°, III 28 12, 391 yogga°, III 122  
     anupariyāya°, IV 107  
 Patthanā, III 47, V 212 *foll.*  
 Pathabya, IV 90   ° °  
 Pada, II 51, 182 attha°, II 189 atthuttaraj padaŋ  
     santaŋ, IV 70 *foll.* adhimutta°, V 36 catuppadehi  
     vaddhati, V 137     °vyañjanaj, see Vyañjana apada,  
     IV 434  
 Padaka, I 163, 166  
 Padakkhina, I 294, II 21, 182, III 198 *foll.* °ggāhī,  
     III 79, 180, V 24 26, 90, 338  
 Padapaiama, II 135  
 Padāna, bāla°, pandita°, I 102  
 Padāletī, mahato kāyassa padāletā, I 284 *foll.*, II 170  
     *foll.*, 202 avijjākkhandhaj, I 285  
 Paditta, II 95  
 Padīpeyya, II 85, 203, IV 239  
 Paduttha, II 30  
 Paduma, I 145, II 86 *foll.*, III 26, 239  
 Padesa, cattālo mahā°, II 167  
 Padosaye, V 171 174  
 Padhāna, IV 355 the two, I 49 the four, in detail, II  
     16 asamayā, samayā padhānāya, III 65 *foll.* cittaj  
     na namatī ātappāya     padhānāya, III 249, IV 460

*foll* v 17 *foll.* °*kkhamo* v 15 [na]padahitabbag  
v 191 *foll* sammapedhanani, cattaro II. 15 III 12  
IV 125 *foll* 203 462 *foll* in detail I. 296 II. 15  
74 IV 402

Padhāniyanga parisuddhi° II. 194 *foll* the fire in  
detail III 65

Panali IV 171

Panigghosa ap° II 88.

Panupna II. 29 v 31 paccekasacco II. 41 v 29  
*foll*

Panta pantaj senasanaij I 60 II. 137

Papañca II. 161 *joll* ap° II. 161 *joll* °nirodho II.  
162 *foll.* IV 235 °vupasamo, II. 162 *foll* papañ  
caramata, III. 203 *foll* nippapacaramo III 431 IV  
229 233 236 nippapacapade III 294 *foll*

Papatika III. 10 *foll* 44 200 300 IV 70 *foll* 99  
336 v 4 *foll* 314 *foll*

Papata III. 389 IV 198 200

Pabbajita I. 69 107 147 151 168 II. 78 III 33  
244 v 82 87 circa° IV 21 24 v 348 350 *foll*  
353 acura° III 138 403 cattaro pabbajitassa roga  
II. 143 vuddha III 78

Pabbajja I. 151 168 abbhokaso v 204 °sukhaj  
I. 80 mātugamassa Tathagatappavedita dhamma  
vinaye IV 274 *foll*

Pabbata I. 243 II. 140 °kandarapadarasakha, v 114  
*foll* 117 119 dhūpuyati IV 102 raja I. 152  
III. 240 311 IV 102 °visamaj I. 35

Pabbajaniyakamma I. 99

Pabbhara anopabba (samuddo) IV 198 200 206  
viveka IV 224 233

Pabhankara II. 51 *foll*

Pahhanga I. 254 257 258 III. 16

Pabbassara I. 10 254 257 *foll.* III. 16

Pahbā II. 139 v 22 sayam v 60

Pamajjati pamadattha, III. 87 IV 139

Pamatta I. 11 130 IV 310 v 140 ap v 148

Pamana I. 88 III. 52 350 *foll* v 140 143 ap°  
I. 183 192 196 II. 73 III 52 v 63 299 *foll*  
344 *joll* ayup *esa* Āyu. buddho dhammo sangho  
II. 73 rupap° II. 71 vantam II. 73

Pamanika III. 340 *joll* 351 v 140 143

Pamada I. 11 16 17 II. 40 III 6 421 440 IV  
195 350 465 v 310 361 mada II. 68 IV 294  
326 vatā I. 139

- Pamādatthānay, suvāmeiyayamajja°, I 212, 226  
*See also* Sīla
- Pamināti, III 349, 351, V 140, 143
- Pamudita, III 21 *foll*
- Pamokkha, itivādappamokkhānisañso, II 26
- Pamocana, II 24, 37, 49' *foll*
- Payīupāsatī, I 124, 126, 142, IV 337
- Payutta, II 81 *foll*
- Payojetī, II 82
- Paiā, paraj veramaniyā samādapeti, V 304 *foll*
- Pārakkama, parakkama-dhātu, I 4 puñisa°, I. 50, IV 190
- Paradāia, II 71, 191
- Paiappavāda, II 238
- Parama, sattakkhattu°, I 233, 235, IV 381, V 120  
 °saccañ, II 115
- Parampaia, II 191
- Paiājaya, V 171, 174
- Parājetī, parājīyūñsu, IV 432
- Paiābhava, II 73 upāsakassa, IV 26
- Parāmāsa, sacca°, II 42 sanditthi°, V 150 sīlabbata°, III 377, 438
- Paiāyana, I 155, 156
- Parikissatī, II 177
- Parikuppa, III 146
- Parikkamana, saparikkamano dhammo, V 262
- Paiikkhaya, I 100, 299, II 68, IV 148, 350
- Paiikkhīna, IV 418
- Parik[ k ]kha, sankinna°, III 84 *foll*
- Parik[ k ]khā, IV 106, 109
- Parīgūhatī, IV 10 pañguyhatī (v l, parīgūhatī), IV 31
- Paiiggaha, IV 400
- Paricariyā, I 132
- Paricita, II 185, IV 300, 309 bāhābañla°, II 67 *foll*, IV 282, 286
- Paricumbatī, V 65
- Pariccāga, āmisa-, dhamma-, I 92
- Parijānāti, III 400 *foll*
- Paiijjana (paiijjāna), sangahīta° (sangahita°), III 38, IV 266 *foll*, 269, 271
- Paripūiatī, apariipuñnakammantā, IV 390
- Paiinnā, I 299 kāmānay, rūpānay, vedanānay, I 277
- Parināma, sammāpañināmay gacchatī, III 30
- Paritassatī, II 27, III 133 *foll*

- Paritassi a° iv 108 111 230 *foll*  
 Paritapana i 151 *atta para<sup>d</sup>* ii 205 *foll*  
 Paritapeti iii 380  
 Paritta iv 241 v 63  
 Paritta ii 73  
 Parideva i 144 ii 195  
 Pariddava i 221  
 Parinayaka iii 151 sangha *see Sangha*  
 Parinibbada ii 79 annpada i 44 iv 70 74  
     v 65 dhammo iii 409 "kalo Bhagavato iv 310  
 Parinibbapeti ii 68  
 Parinibbayati (parinibbati) iii 41\* iv 98 pari  
     nibbuto iv 106 v 233 253 *foll* ditth eva dhamme  
     iii 409  
 Parinibbayi iv 12 v 343 *foll* antara i 233 *foll*  
     ii 134 iv 14 70 *foll* 146 380 v 120 asan  
     khara<sup>a</sup> upahacca i 233 *foll* iv 14 *foll* 72 146  
     380 v 120 tattha i 232 245 290 ii. 5 89  
     238 iv 399 123 *foll* asankhara ii. 155 iv 14  
     *foll* 73 *foll* 146 380 v 120 ditth eva dhamme  
     asankhara asankhara ii. 155 *foll* kayassa bheda  
     asankhara asankhara ii. 155 *foll*  
 Parinibbuta *See Parinibbayati*  
 Paripakka iv 857  
 Paripantha i 153 *foll* chinna iii 252 bhoganay  
     de v 136  
 Paripanthika i 161  
 Paripuccha viññāta parisa i 285  
 Paripura ii 77 v 10 12 a ii. 77 iv 314 *foll*  
     v 10 12 sabbakara v 11 14  
 Paripurakariy iii 215 iv 380 v 131 *foll*  
 Paripphoseti i 257  
 Paribbajaks<sup>b</sup> brethren advised how to deal with their  
     opinions i 115 iv 359 388 378 interview the  
     B i 157 160 v 230 the B goes to interview one  
     i 185 ii. 29 *foll* 176 Ananda points out where they  
     and the Dhamma differ i 215  
 Paribbulha iii 34  
 Paribhava iii 191  
 Paribhāveti samama (kukkuṭiya andani) iv 126 *foll*  
     176  
 Paribhasaka iv 79 akkosaka *see Akkosaka*  
 Paribhoti iii 174 *foll*  
 Parimajjati v 166 168  
 Parimajjana v 166 168

- Paiimandala, i 103.
- Parimaddana, i 62, iv 54, 386
- Pariyatta, indriyaparo°, v 34, 38
- Paiiyanta, evaj ayu°, i 164
- Paiiyantika, kāya°, jīvita°, ii 198
- Pariyādāna, ii 139 āsava°, jīvita°, iv 13
- Pariyāpajjati, iv 339 pariyāpanna, ii 51
- Pariyāya, i 56 dhamma°, iii 62, iv 166, 381  
nīp°, iv 451 *foll* deva°, iii 402 *foll*
- Paiiyutthāna, v 198 °ajjhosāna, i 66
- Paiiyutthito, i 281, ii 58
- Pariyētthi, iii 416 āmisa°, dhamma°, i 93
- Paiiyesati, ii 23, 25, 247
- Paiiyesanā, i 93 kāma°, i 68 ariya°, anariya°,  
ii 247
- Paiiyogālha, °dhammo, iv 186, 210, 313
- Paiiyogāheti, ii 84, iv 13
- Pariyodapanā, pariyodata, i 207, iii 27, 124 *foll*,  
iv 120 *foll*, v 237
- Pariyosāna, iii 363 amata°, see Amata accanta-  
pariyosāno, v 326 nibbāna°, iii 363 brahmacariya°,  
iii 376 rāga-, dosa-, moha -vinaya°, v 238 *foll* See  
also Aīahatta (*formula B*)
- Paiilāha, a°, iii 3, 429 avīta°, iv 461, 463 *foll*  
kāma°, i 68 [a]vīghāta, ii 197 *foll*, iii 245 *foll*,  
388 *foll* sa°, i 203, iii 3, 429
- Parivajjana, iii 387, 389
- Paiivatta, attha°, iv 304
- Paiivāra, i 38
- Paiivāsa, °dānaj, i 99
- Paiivitakka, ālāra°, ii 193 cetaso, ii 20
- Paiisakkati, bhikkhūna° alābhāya ., iv 345
- Parisakkasāva, ii 19
- Parisankita, iii 128
- Parisaññu, iii 148, iv 113
- Parisā, ii 183, iii 253 *the eight in detail*, iv 307  
khattiya°, ii 133, iii 253, iv 80, 114 (dve), i 70  
*foll* (tissō), i 242, 285 deva°, ii 185 [a]dham-  
mikā, v 230 *foll* paīisadussano, parisaśobhanā,  
ii 225 bīāhmana°, gahapatī°, samana°, iv 80, 114  
bhikkhu°, ac, ii 132 mahā°, i 25 °vacaro, v 10  
*foll* parisatī (i l, parisatī), ii 180
- Parisuddha, iv 120 *foll* °sankhātataro, iv 120  
*foll*
- Parisuddhi, °padhāniyangāni, *the four*, ii 194 *foll*

- Parisedito samma° (kokkuṭiya andaŋi) iv 120  
     176  
 Parihana iii 173 309 329 v 123 125 156 158  
     161 163 a iii 330 full 404 423 °dhammo  
     iii 405 v 103  
 Parihanı i. 15 iii 76 full v 26 full 96 124 full  
 Parihayati iii 262  
 Parihāra viśvapariharayani ii 87  
 Pariharaka ii 180  
 Paruparambha ii 180  
 Pareti v 2 139 full 312  
 Pareto dukkha ii 123  
 Parovara ii 6 45  
 Pajasa (pal°) i 95 full 100 299 iii. 278 452  
     iv 148 340 456 465 v 39 41 full 156 209  
     310 a i 95  
 Palasi (palasi) iii. 111 335 v 156 a iii 111  
 Palaganda iv 127  
 Palapa a nīp ii 183 samana yava iv 169 full  
 Palanita iii 5  
 Palala l. 242 °piṭhaka i 48 ii 122 puñjaj  
     l. 241 ii. 210 iv 437  
 Palasa i 152 ii 200 iii 19 400 360 iv 99 117  
     386 v 4 full 314  
 Palikhānatı ii 100  
 Paligedha l. 60  
 Paligedhi iii 265  
 Paligha °parivattiko i 48 ii 122 nikkhatta iii 84  
 Palipatha iv 200  
 Palujjati iv 103  
 Palumpati palumpanto i 48 ii 122  
 Paloka palokato ii 128 iv 423  
 Pavattar v 226 full 256  
 Pavara ii. 95  
 Pavarapa, i 90 pavatana ṭhapasaj i 99  
 Pavareti ii. 8f  
 Pavaja iv 109 203  
 Paviddha ana° iii. 172  
 Pavivitta iv 229 232 293 325 v 130  
 Paviveka ii 148 iii 207 210 422 431 iv 439  
     the three l. 240 full °adhimutto iii 376 full °arumo  
     v 134  
 Paveechati anup (anu°) i 135 ii. 75  
 Pavepi iii 56  
 Pasaya ii 188 iv 157 full appiyapasajet, iv 155

- Pasanno, anussavap°, i 26 ap°, i 98 aveccap°, i 26, v 120 puggalap°, i 26 Satthai, dhamme, sanghe, iii 35
- Pasavati, v 75 *foll*
- Pasāda, i 98, ii 84 243, iii 237 iv 346 ap°, ii 84, iv 345 cattāro aggap°, ii 34 puggalap°, iii 270 °bahulo, iii 270, iv 25 *toll* buddhe sanghe aveccappasādēna, i 222, ii 56, iii 212, 332 *foll*, 451, iv 406, v 183
- Pasāsita, ii 104 106 *foll*, 210
- Passaŋg, passati, iv 153 *foll*, v 226 *foll*, 256 *foll*
- Passaddhi, iv 455, v 1 *foll*, 311 *foll* anupubba°, iv 456 *See also* Sambojjhanga
- Passambhaya, v 111
- Pahāna, i 82, 134, 299, ii 26, iii 431 °ppadhānaŋ, ii 16 °saññā, iii 85 334 uechinnamūlo anuppādadhammo, *see* Mūla (uechinnna)
- Pahāia (deti) iii 121
- Pahinaka, iii 76
- Pahitatta, ii 14, 115, iv 302 *foll*, v 84, 343
- Pākāia, iv 107, 111 °sandhi, °vivaraŋ, v 195
- Pācittiya, dhammo, ii 242
- Pātikankhiŋ, ii 209
- Pātikkūlyatā, iii 32, iv 47 *foll*, v 64 ap°, v 63
- Pātidesanīyaka, dhammo, ii 243
- Pātibhoga, ii 172
- Pātihāniya, iddhī°, ādesanā°, anusāsanī°, i 170, v 327 sappātihāniyo dhammo, iv 310
- Pāna, i 161, ii 73, 192 sabbe pānā avijjā, ii 176
- Pānahāia, ii 116, 143, 153, iii 163
- Pānatipāta, *passim* *See* Sila (*the precepts*)
- Pāniŋ, payata°, iii 287, iv 266 *foll*, 271, 284, 289, v 331, 336
- Pātavyatā, i 266
- Pātimokha, °sajvaiasaŋvuto, ii 113°, 135, 138, 151, 155, 262, iv 140, 152, 189, v 71, 198, 338 sampanna°, ii 14 svāgataŋ, iv 140, 142, 279, v 71, 80, 201
- Pātī, suvanna°, rūpiya°, kaŋsa°, iv 393
- Pātubhāva, i 266 Tathāgatassa, ii 130 *foll*
- Pādipeyya, ii 85, 203
- Pāpa, ii 222 *foll*, and *passim*
- Pāpanika, i 115 *foll*
- Pāpamittatā, i 13, 16, 17, 83, iv 160, 165

- Papiecha III 119 191 219 *foll.* 335 432 IV 1  
     22 155 V 123 125 153 157 165
- Papirochata IV 160 165
- Pariśadā IV 434
- Pamuṣja III 21 285 V 1 *foll.* 311 *foll.* 333 *foll.*  
     349 352 uṭarapamuṣjo V 24 27 339
- Pamokkha II 168
- Pamoṣja See Pamujja
- Payamana I 295 II 206 III 227
- Paragata IV 411
- Paragamī V 232 *foll.* 253 *foll.*
- Paragu III 223 bhavassa II 9 IV 157 jaṭimaraṇa  
     hhayassa II 15
- Parangamana apara, V 4 313
- Parajika III 252 dhammo II 241
- Parāyana III 399 401
- Paricariya II 70 °anuttariyāg III 284 325 328
- Paricchattaka IV 117 *foll.*
- Paripuri avijjaya, V 114 *foll.* vijjavimutthya, V 115  
     foll. 119 bhavataṇḍbaya V 117 *foll.*
- Parisajja I 142
- Palicca III 196
- Pavaka IV 97
- Pavussaka IV 127
- Paśa II 182 IV 197 vada° II 182 kuthari IV 171
- Pasayya II 31 *foll.* dassa pasayyāni ḥanani V 129  
     (cf M II 227)
- Pasana, I 283 gula, II 200
- Pasapassakkharilla IV 237
- Pasada I 64
- Pasadikā II 203 III 255 *foll.* ap III 255 *foll.*  
     samanta° I 24
- Pahuna III 260
- Pahuneyya, II 56 III 134 158 162 248 279  
     887 IV 10 13 *foll.* V 67 198
- Piññakahakkha I 241 295
- Piṭaka kuddala (kudala°) I 204 II 199 sampa  
     dano II 191
- Pindā I 279 dayiko IV 107
- Pindāka IV 185
- \*Pindapata paśum. itaritara° II 27 143 III 145 *foll.*  
     °pavivekay I 240 pindapate kalyāṇakamo III 109  
     sevitahbey V 100
- Pindapatika III 391
- Pindapatikatta I 38 III 109

- Pindiyālopa, II 27  
 Pitār, I 62, 132, 138-40  
 Pitupitāmahā, IV. 61  
 Pitta, II 87, III 101, 131  
 Pittivisaya *See* Visaya  
 Pipāsa, II 117, 174, *foll*, III. 163 °vinayo, III 35  
 avīta°, IV 461, 463 *foll*  
 Piya (*oai*) piyālittāŋ, II 201  
 Piya °apāya, III 57 °garahī, IV 155 °rūpābhīnandī, II  
 54 °vādī, III 37, IV 265, 267 *foll*  
 Piyattha, V 164 *foll*  
 Pilāndhana; I 254, 257, III 16  
 Pisāca, III 69  
 Pihita, II 104  
 Pītha, III 51 ayo°, IV 133  
 Pīthaka, palāla°, I 48  
 Pīta (*yellow*), III 239, IV 263, 305, 349, V 61  
 Pīta (*drink*), V 347 *foll*, 350 *foll*, 359  
 Pīti, III 285 *foll*, IV 411, 450, V 1 *foll*, 311 *foll*,  
 333 *foll* tatiyassa jhānassa kantako, V 135 nippī-  
 tiko, III 26, IV 300, 441 sappītiko, IV 300  
 °pāmuṣjaj, III 181, 307 pītiyā ādīnavo, IV 441  
 °bhakkho, V 60 °mano, III 21, V 3 *See also*  
 Jhāna, Sambojjhanga  
 Pukk'usa, I 162, III 214 *And see* Kula (nīco)  
 Puggala, I 8, 197, II 126 *foll* ajjhattasāṇyojano  
 bahiddhāsāṇyojano, I 63 attha puusapuggalā, III  
 212 anusotagāmī, &c, II 5 *foll* asuro asurapaṇṇ-  
 vālo, II 91 appati°, I 22 eka°, I 22, 33 kāya-  
 sakkhī, &c, I 118 kodhagālu, II 46 gūtha°,  
 puppha°, madhubhāmī°, I 128 tayo (gilānūpamā,  
 &c), I 121 *foll* Tathāgatappaveditassa dhamma-  
 vinayassa desetā, I 266, III 441 °ditthīsampanno,  
 I 26 *foll*, III 439 *foll*, IV 136 dv̄e, I 76, 87  
 duttappayo, sutappayo, I 87 nūāso, āsāṇyo, vigatāso,  
 I 107 *foll* pati°, II 24 paṭapuggalāṇī cetaso  
*see* Iddhi (*formula*) °paṭopāraṇī, IV 113, 115  
 puusa°, *see* Purisa pāsānalekhūpamo, &c, I 283  
 °ppasādo, III 270 °ppasanno, I 26 [na] bhajitabbo,  
 &c, V 248, 282 rūpappamāṇo, &c, II 71 valāha-  
 kūpamo, II 102 *foll* sīvathīkūpamo, III 268 suppa-  
 meyyo, &c, I 266 *foll* [a]sevitabbo, IV 365, V 102,  
 247, 281  
 Pungava, I 162, II 75 *foll*  
 Puñchatī, IV, 376

Pāñja III 408 IV 72

Pāñña I 151 155 *foll.* III 412 n° I 154 III 412  
 °abhisanda II 54 *foll.* III 51 337 IV 245 °kato  
 II. 32 karoti, V 177 °kiryavatthuni tīni IV 241  
 °kkhettag I 244 II 34 *foll.* 56 113 III 158 248  
 279 *foll.* 387 IV 10 18 *foll.* 292 paṭipada L 168  
 pāññāg apannāg paravati L 80 II. 3 *foll.* III 244  
 V 249 282 pāññāna g vipako IV 89 °pekhana  
 pāpi IV 292 *foll.* maha kkhandho III 337

Pata II. 183

Pandarika I 145 II. 86 *foll.* III 26

Patha °rañño I 130 II. 67 paññatā L 45

Pathanjana I 27 145 147 178 267 II 129  
 163 III 54 IV 68 97 157 372 assutava I 10  
 niraya gacchati, &c. II 126 *foll.*

Pathutta IV 97

Pathuvi II 21

Pubba I 34 °acariyo °acariyako I 132 II 70  
 karī I 87 °koṭṭhako III. 345 nivaso see Nivaso  
 °devata, II 70 pubbāpayati, III. 345 402

Pubbāha su I 294

Pubbapura III 201

Pubbuttāhayi III 37 IV 26, 267 *foll.*

Parisa I 28 126 II 116 III 156 autaragato  
 L 295 II. 206 asappurisa sambhatū V 150 °kāñño  
 V 325 *foll.* °ājaniyo I 290 II. 116 IV 397 *foll.*  
 V 324 itthiŋ bandhati IV 197 uttama ° uttama,  
 V 16 325 *foll.* aka III 24 khaṇḍako I 287 *foll.*  
 IV 190 *foll.* 397 V 323 °pāti, IV 70 °[t]hāmo  
 II 118 IV 190 °dhammasarathi L 108 207 II. 56  
 112 147 doso IV 190 °puggalo L 32 130  
 173 180 208 II 34 56, III. 36 340 eṭṭha IV  
 407 V 189-330 puggala paropariyāññāg III. 349  
 351 V. 139 pñtisandriyāg &c. IV 57 balavā, I  
 64 mahā II 35 mahapurisa lakkhanāg III 223  
 mahapurisa vitakka, IV 229 °medbo II 42 IV 151  
 mogha I 286 °rupāg &c. I 2 *foll.* yugāg L 208  
 II. 34 56 III. 36 IV 407 V 330 sadasso L 289  
 IV. 397 399 [a]sappurisa dhammo V 245 279  
 [a]sappurisa saññēvo V 113 115 119

\* Puñavaka saññā. See Subba, Asubba

Pnseaka L 188

Puga I 128 III. 300

Puñja V 347 *foll.* 350 *foll.* 353 359 amisa-  
 dhamma L 93

- Pindiyālopa, II 27  
 Pitar, I 62, 132, 138-40  
 Pitupitāmahā, IV. 61  
 Pitta, II 87, III 101, 131  
 Pittivisaya *See* Visaya  
 Pipāsa, II 117, 174, *joll*, III. 163 °vinayo, III 35  
 avita°, IV 461, 463 *joll*  
 Piya (*oai*) piyālittāŋ, II 201  
 Piya °apāya, III 57 °gaiyahī, IV 155 °ūpābhīnandī, II  
 54 °vādī, III 37, IV 265, 267 *joll*  
 Piyatta, V 164 *joll*  
 Pilandhana', I 254, 257, III 16  
 Pisāca, III 69  
 Pihita, II 104  
 Pītha, III 51 ayo°, IV 133  
 Pīthaka, palāla°, I 48  
 Pīta (*yellow*), III 239, IV 263, 305 349, V 61  
 Pīta (*dīnk*), V 347 *joll*, 350 *joll*, 359  
 Pīti, III 285 *joll*, IV 411, 450, V 1 *joll*, 311 *joll*,  
 333 *joll* tatiyassa jhānassa kantako, V 135 nippī-  
 tiko, III 26, IV 300, 441 sappītiko, IV 300  
 °pāmujjai, III 181, 307 pītiyā ādīnavo, IV 441  
 °bhakkho, V 60 °mano, III 21, V 3 *See also*  
 Jhāna, Sambojjhangā  
 Pukkusa, I 162, III 214 *And see* Kula (nīco)  
 Puggala, I 8, 197, II 126 *joll* ajjhattasāŋyojano  
 bahiddhāsaŋyojano, I 63 attha puissapuggalā, III  
 212 anusotagāmī, *dc*, II 5 *joll* asuio asuiapari-  
 vālo, II 91 appati°, I 22 eka°, I 22, 33 kāya-  
 sakkhī, *dc*, I 118 kodhagaiu, II 46 gūtha°,  
 puppha°, madhubhāmī°, I 128 tayo (gilānūpamā,  
*dc*), I 121 *joll* Tathāgatappaveditassa dhamma-  
 vinayassa desetā, I 266, III 441 dītthisampanno,  
 I 26 *joll*, III 439 *joll*, IV 136 dve, I 76, 87  
 duttappayo, sutappayo, I 87 nīrāso, āsaŋso, vigatāso,  
 I 107 *joll* pati°, II 24 paia puggalāññai cetaso  
*see* Idhī (formula) °paropalaññū, IV 113, 115  
 purisa°, *see* Purisa pāsānalekhūpamo, *dc*, I 283  
 °ppasādo, III 270 °ppasanno, I 26 [na] bhañtabbo,  
*dc*, V 248, 282 rūpappamāno, *dc*, II 71 valāha-  
 kūpamo, II 102 *joll* sīvathikūpamo, III 268 suppa-  
 meyyo, *dc*, I 266 *joll* [a]sevitabbo, IV 365, V 102,  
 247, 281  
 Pungava, I 162, II 75 *joll*  
 Puñchatī, IV, 376

- Puñja III 408 IV 72  
 Puñña I 151 155 *foll.* III 412 a° I 154 III 412  
 °abbisanda II 54 *foll.* III 51 387 IV 245 °kato  
 II 32 karoti, v 177 °kīriyavatthumi tūni, IV 241  
 °kkhettag I 244 II 34 *foll.* 56 113 III 158 248  
 279 *foll.* 387 IV 10 13 *foll.* 292 °pañipada, I 168  
 puññag apuññag pañavati, I 89 II 3 *foll.* III 244  
 v 249 282 puññauñg vīpako IV 89 pekhana-  
 pañi, IV 292 *foll.* maha kkhandho III 337
- Puñta II 183  
 Pundarīka I 145 II 86 *foll.* III 26 -  
 Pathu °pañño I 130 II 67 °paññata, I 45  
 Pathujana I 27 145 147 178 267 II 129  
 163 III 54 IV 68 97 157 372 assatava, I 10  
 nirayag gacchati, &c II 126 *foll.*  
 Pathutta IV 97  
 Pathuvi II 21  
 Pabba I 34 °acariyo °acariyako I 132 II 70  
 °kari I 87 kotthako III 345 Nivaso see Nivaso  
 °devata II 70 pabbapayati, III 345 402  
 Pabbāñha su° I 294.  
 Pabbapara III 201  
 Pabbuñhayiñ III 37 IV 265 267 *foll.*  
 Purisa I 28 126 II 115 III 156 antaragato  
 I 295 II 206 asappurisañambhati v 150 °Tajāñño  
 v 325 *foll.* -ajaniyo I 290 II 115 IV 397 *foll.*  
 v 324 itthiy bandhati, IV 197 uttama° uttama,  
 v 16 325 *foll.* aka III 24 °khalunko I 287 *foll.*  
 IV 190 *foll.* 397 v 323 °gati, IV 70 °[t]thamo  
 II 118 IV 190 dammasarathi I 168 207 II 56  
 112 147 doso IV 190 °puggalo I 32 180  
 173 189 208 II 34 56, III 36 340 attha IV  
 407 v 189 390 puggalaparopariyabññay III 349  
 351 v 139 purisundriyag &c IV 57 balava, I  
 64. maha II 35 mahapurisañakkhanay III 223  
 mahapurisañitakka IV 229 °medho II 42 IV 151  
 mogha° I 286 °rupag &c I 2 *foll.* yugay I 208  
 II 34 56 III 36 IV 407 v 330 sadaaso I 289  
 IV 397 399 [a]sappurisañadhammo V 245 279  
 [a]sappurisañajevo V 113 115 119
- \*Palavaka sañña See Subha Asubha  
 Pusaka I 188  
 Puga I 128 III 300  
 Puñja V 347 *foll.* 350 *foll.* 353 359 amisa-°  
 dhamma-° I 93

- Pūjanā, II 203 *foll*  
 Pūjetā, V 347 *foll*, 350 *foll*, 353, 359  
 Pūjetī, pūjjo (*v l*, pūjo, pujo), III 78  
 Pūva, III 76  
 Pecca, II 174 *foll*, III 34, 46, 78  
 Peta, I 155 *foll*, III 43, 78 dānaj petānaj nātī-  
     sālohitānaj upakappati, V 269 pubba°, IV 244  
     pubbapetabali, II 68, III 45 °seyyā, II 244  
 Pettanīka, III 76, 78, 300  
 Pettāpiya (petteyyo piyo), III 348, V 138 (J P T S,  
     1908, pp 103, 112, n 16)  
 Pettivisaya See Visaya  
 Petteyya, I 142  
 Pema, II 213 nivittha°, III 326 *foll*, [a]vigata°, II 174  
     *foll*, IV 15, 36, 461, 463 *foll*  
 Pemaniya, II 209  
 Peyya, apeyya, III 188 kākapeyya, III 27  
 Peyyavajja, II 32, 248, IV 219, 364  
 Pesa, II 208  
 Pesaka, III 275  
 Pesatī, pehi, IV 190 *foll* (S I, 123)  
 Pesala, IV 22, V 170  
 Pesuñña, tuvantuvaj°, IV 401  
 Pessa, III 37, IV 266, 270  
 Pokkharanīyā, III 309  
 Pokkharanī, I 35, 37, 145, III 187, 238  
 Pokkharatā, vanna°, I 38, 86, II 203  
 Pona, anupubba° (samuddo), IV 198, 200, 206  
     viveka°, IV 224, 233, V 175  
 Potthaka, I 246  
 Pothujjanīka, V 216  
 Ponobhavīka, II 11 *foll*, 172, III 84, 86, V  
     88  
 Porisa, dasakkammakara°, I 145, 206, II 78, III 45  
     76, 260 rāja°, IV 286, 322 porisamattaj, dc,  
     IV 102  
 Posa, I 117, IV 266 *foll*  
 Posaka, I 62  
  
 Phandana, I 202  
 Pharasu, II 117, III 162  
 Phala, anāgāmī°, III 421 °dassāvī, II 71 pavatta-  
     phalabhojī, I 295, II 206 °bhājako, III 275 vana-  
     mūlaphalāhāro, I 295, II 206 sotāpatti-phala-  
     sacchikiriyā, dc, I 44

Phala (adj) ආුණු ° iv 428 anipphalo v 271 273  
agata° iii 284 dassa dhumma mahapphalo v 238  
full sa° a°, i 225

Phulaku °cīraj i 240 29.

Phassa l. 122 kāmanaj sc., nidaunsaambhavo iii  
411 full 416 °nirodho iii 400 402 411 full  
416 phassavatanaui cha, i 175 ii. 11 full 161  
iii. 32 v 64 in detail, i 176 phasso eko anto  
iii 399 401 °samudayo iii 399 402 iv 385  
°samudaya sabba dhamma iv 339 v 107

Phasita iv 108

Phatikaroti iii 431 v 347 359 \*

Phatiseyya iv 237

Phasuviburati viharo l. 54 99 iv 230 (pañca)  
iii 110 132

Phulla sabbaphali iv 118 full.

Phusitaka (phusitaka) i 243 ii 140 iii 31 304  
v 114 117 119

Phogga ii. 110 iii 20 44 200 360

Phenaddehaka i 141 iv 133 full

Badaru l. 130 iii. 76

Baddha iv 107 su° ii 107

Bandhana i 260 ii 33 209 241 iii. 92 niraya°  
taracchanayoni° iii. 363

Bandhuva l. 152

Bandha kamma° iii. 72 full. 186

Bandhujivaka v 62

Babbaja ii 211 layako iii. 365

Baribisa ii 207

Bala ii 63 full the four in detail ii. 141 full 2,2  
the fire iv 125 203 v 175 in detail l. 39  
42 full iii 10 full 248 278 282 the seven  
in detail iv 3 attha iv 223 °abalo iii 38  
ujjhatti° mijjhatti° iv 223 khinasavassa iv 224  
Tatbagatbalani the fire iii 9 dasobi balehi khina  
saro bhikkhu v 174 full °dayl, ii 64 pañña°  
(aggay sekhabalani) iii. 10 12 jañña° viriya°  
anavajja° sangaha iv 363 patisankhana°  
bhavarana° l. 52 sati° samadhi° i 94 °sampauno  
i 244 full ii. 2,0 full sekhabalani the fire ii. 150  
full iii 1 full 10

Balakayo l. 109 iv 107 110

Bali ii. 68 iii 45 iv 17 19 °patiggahika devata iii. 260

Balivadda ii 108

- Bali saman̄sika, i 48, ii 122  
 Baliharana, v 79  
 Bavhābādha, ii 75, 85  
 Bahiddhā, i 284 itthindriyaj, purisindriyaj, iv. 57  
 iupāni passati, iv 305, 348, v 61 °sañyojano, i 63 *foll* See also Ajjhatta  
 Bahusaccaj, i 38  
 Bāla, i 89, 101 *foll*, 162, ii 2 *foll*, 118, 228, 252,  
 v 309 dve, i 59, 84 sankhañ gacchati, i 68  
 Bāhā, i 64, iii, 374-75  
 Bāhiro, ii 212 angañ, i 17  
 Bāhulika, i 71, iii 108, 179, 180, 199  
 Bimbohana, iii 240 *foll*  
 Bilāia, v 195, 202, 289 *foll.*  
 Bila, ii 33  
 Bilanga, °dutiyaj, i. 145, iv 392 °thālika, i. 47,  
 ii 122  
 Billa, v 170  
 Bija, i 32, 135, 223, 229, 239, iii 404, iv 237  
 °gāmabhūtagāma, ii 209, iv 100, v 205  
 Buddha, ii 2, 17, 24, 26, 34, 37, 52, 66, 79, iv 90  
*(formula of faith in the)*, i 168, 207, ii 33, 56, 66,  
 147, iii 2, 10, 30, 53, 65, 153, 212, 285, 312,  
 314, 341, iv 3, 5, 109, 225, 270, 284, 288, 324,  
 406, v 15, 183, 204, 329, 333, 336 anu°, ii 1  
 dve, i 77 pacceka°, i 77, ii 245, iv 394, v 23  
 Buddhānussati, i 30, 42 buddho'smi, ii 39 Buddhañ  
 saranañ gato, see Sarana Buddhānaj buddhavisayo,  
 ii 80 Buddhe aveccappasādena, see Pasāda  
 °sāsanaj, i 294 °silo, v 66 See also Sambuddha  
 [an]abhisambuddha, i 258 *foll*, ii 9, 21, 23,  
 120, iii 82, 240 *foll*, iv 56, 176, 304, 439  
 pathamābhīsam°, ii 20  
 Beluva, °salātuko, v 170  
 Bojjhangā, i 14 *the seven*, iii 386 *foll*, iv 125 *foll*,  
 203, 225, v 57, 176 *the seven*, *in detail*, i 39,  
 53, 297, ii 16, 237, iii 390, iv 23, 148, v 211  
 sattannañ 'bojjhangānañ āhāro, v 114, 118  
 Bodhi, Tathāgatassa, ii 66, iii 2, 53, 65, 153 °pak-  
 khikā dharmā, iii 70, bodhapakkhikā, 300 *foll*,  
 °saññā, iv 27 sammāsam°, i 259, ii 120, 131,  
 iv 56, 176, 304, 313, 418  
 Bodhisatta, i 258, iv 302, 439 Tusitākāyā cavītvā  
 , ii 130, iv 312 pañca dhamme bhāvesi, iii 82  
 pañca mahāsupinā, iii 240 *foll*

Brahma v 76 °patho iii 346 °ppatto ii 184  
 brahmañuccasayanañmahasayanañ i 182. brahma  
 posatho i. 207 bhuto ii 206 v 226 joll 256  
 sabrahmako ii 70 iv 259 v 325 joll.

Brahmacariya i 168 225 n 26 44 185 m 250  
 346 381 iv 137 311 461 v 18 135 joll 169  
 a° i 211 266 n 209 akbanday acerbidday ūc  
 iv 54 attha akkhana asamaya brahmacariyavasaya  
 iv 225 anuggaho iv 167 adibrahmacariyiko  
 l 231 iv 151 komara iii 224 na eratthitikaj  
 hoti n 278 na sakkoti santanetuj iii 90 96 joll  
 nibbedhikaj iii. 412 (kevala) pariyoññaj parisud  
 dhaj iii 4 381 n 35 joll 54 166 361 v 71  
 80 89 163 199 204 338 pariyoññaj i 50 iv  
 77 and see Arabatta (*formula B*) brahmacariyassa  
 kevali i 162 brahmacariyesañna ii 42 brahma  
 cariyassa kançako v 134 vaso i 253 vussati l  
 115 ll. 26 248 iii 272 n 7 9 382 vnsituj  
 See Arabatta (*formula A*)

Brahmacarin i 211 266 II. 145 a l 108 266  
 ll. 239 iii 145 iv 128 201 210 occanta v 326  
 paññilo i 108 n 239 n 128 201 205 brahma  
 cari ca abrahmacari ca uñho samanamagatika iii  
 347 joll v 138 joll sa° i 149 ll. 94 113 129  
 ix 14 21 33 81 96 98 110 joll 105 372  
 iv 1 22 136 155 joll v 90 191 166 168  
 joll 317 338

Brahmañña l 142

Brahmaññattha l 200

Brahmana (*questions put by*) i 55 66 105 163  
 n 173 (with samana) n 9 30 207 (with th  
 other three classes) n 194 iv 250 purohito ii 207  
 °kulaj v 234 249 gahapatiko i 68 110  
 candalaj iii 229 tinno parangato thale tuñhati ii 5  
 porana brahmanadhamma iii 221 brahmananaj  
 paccorobhañ, v 234 250 brahmano brahmasamo  
 devasamo ūc iii 224 j ll mahasalo iv 239  
 mahasalakula iii. 386 j ll saclani, ii 176  
 samanabrahmana l 110 173 ii. 31 sammata  
 l. 260

Brahmaniya sassamana iv 250

Brahmani iii 221 joll 226

Bhakkha kabalñkaruhura iii 192 joll saka  
 samaka ūc i 241 295 n 206

- Bhakkhāna, abhūtab°, iv 247  
 Bhagavā, *passim*  
 Bhagini, i 139, ii 145  
 Bhanga, iii 251 sākhā°, iv 435  
 Bhacca, ii 68, iii 46  
 Bhajitabba, i 124, 126  
 Bhañña, ii 31  
 Bhattha, iv 419  
 Bhanda, i 54  
 Bhandana, iii 252, v 77 °jāto, i 70, v 89  
 Bhandāgārika, iii 274  
 Bhāta, ii 68  
 Bhatta, ussūla°, samaya°, iii 260 kupito na bhuñjati,  
     iv 139 pariyāya bhattabhojanānuyogaj, i 295, ii  
     206, °sammado, i 3 svātanāya bhattena nīmanteti,  
     i 274  
 Bhattai, i 206, iii 37  
 Bhattika, eka°, iii 260  
 Bhatti, iii 165  
 Bhattuddesaka, ii 19, iii 274  
 Bhadantika, ehi-°, tittha °, ii 206  
 Bhadaia pандu, i 181  
 Bhadiā, ii 73, iii 66  
 Bhadiamukha, iv 63  
 Bhabba, iii 8, 137, 175 *foll*, 272 *foll* a°, iii 8,  
     137, 174 *foll*, 272 *foll*, 438, iv 370 *foll and passim*  
     abhabbhaththānāni, iii 438 *foll*  
 Bhabbatā, a°, i 232  
 Bhaya, i 98, 101, 178, ii 33 *enumerations of*, ii  
     121 *foll*, iv 364 °agati, *see* Agati, *the four*  
     anāgatabhayāni, iii 100 *foll* ājīvika°, iv 364  
     āpatti-°, ii 240 amātāputtikai, i 178 kamānai  
     adhivacanai, iii 3F0, iv 289 °dassāvī, i 64, iii  
     155, 262, iv 140, 152, 189, 352, v 23, 25, 71  
     *foll*. 89, 131, 198, 338 pañca bhayāni (aṇiyasāva-  
     kassa) veiāni, iii 204, v 182 pañca bhayāni  
     vūpasantāni, iv 405, 407 °bheravaŋ, v 132  
     °saññā, iv 52 abhaya, iv 455  
 Bhaiyā, ii 58 *foll* satta (vadhakasamā, &c), iv  
     92 *foll*  
 Bhava, i 102, iv 70, v 63 *the three, in detail*, i  
     223, iii 444 itibhavā°, ii 10, 248 iti bhavābhavā-  
     kathā, v 128 anāvattidhamman me cittai kāma-  
     bhavāyāti, iv 402, 404 °tanhā, ii 247, and  
     *see* Tanhā °tanhāya āhāro, v 116 *foll* °nīodho,

v 9 64 °-ditttu vibhavavdltthi i 83 °patilabhi  
kani sañyojanani ii 133 *foll* punabbhavaabhuñib  
batti i 223 iv 175 184 bhavanay aggaj iii 202  
bhavanay samudayo nissaranañ ca ii 10  
bhavesana ii 42 °ragasañyojanay iv 7 *foll* °raga  
nusayo iv 70 see also Anusaya °sankharo iv 312  
v 88 sañyojanakkhayo i 231 sabbe bhava amiceñ  
dukkha tipariñamadhamma ii 177 See also Åsava  
loka.

Bhavanga ii. 79 (*Com. - attabhava*)

Bhavanetti ii 1 iv 103

Bhavyarnpata ii 193

Bhaesa °pariyanto iii 138

Bhasearamata iii 116 173 203 *foll* 309 *foll*  
330 449 iv 22 24 331 v 164

Bhajaka iii 273

Bhajana i 156

Bhani bahu iii 254 iv 156 manta iii 201

Bhatar i 139

Bhara L 84 panna iii 84 / II rabi iv 24

Bhava ana iii 390 v 110 annabhavakata See  
Mula (uechunna) avi tiro i 140 itthabhabhavañ  
ñathabhabho ii 10 nana vina iii 71 73 v 88  
vyanti v 292 294 297

Bhavana iii 390 ii 120 *foll* 301 *foll* v 161 *foll*  
°anuyogo iii 70 300 enta i 10 paripuriñ  
gacchati i 14 43 ii 366 °ppadhanay ii 16  
°phalañ iv 47 *foll* °balaya i 52 94 ii 142  
bhuvanaramo ii 28 iii 431 °rudo v 43 44

Bhavaniya mano bhikkhu iii 317 *foll* 320 *foll*  
v 63 183 189

Bhavitatta iv 126 g. ii 120

Bhasitar i 128 ii 102

Bhasi dubbhasita° subbasita° i 102

Bhijasanaka ii 311 *foll*

Bhikkha iii 222 cariya iii 225

Bhikkhu *passim* alayakaccho alayavajivo iii 81  
atapi i 153 kandakavuttiko iii 383 codako i 53  
iii 196 v 79 thero i 78 238 *foll* iii 195 299  
iv 25 navo L 78 238 *foll*; iii 138 299 iv 25  
pañcangasatmannagato v 15 pañca dhammabbaveti  
iii 81 parisa ii 132 pâpî° i 68 154 ii 239  
iii 128 *foll* v 149 pamokkho iii 171 bhikkhuno  
dinnay mahapphalay L 274 *foll*. bhikkhuno vudako  
iv 279 bhikkhussa karonyam i 230 240 bhik-

- khūnaŋ alābhāya pañsaakkati, iv 345 °majjhagato,  
 v 122 majjhimo, i 78, 238 *foll*, iv 25 °sangha,  
 see Sangha sabiabmacāriṇaiŋ piyo, iii 195  
**Bhikkhunī**, i 88, 113, 279, ii 8, 78, 144, 164,  
 iii 109, iv 75 °parisā, ii 132 °passayo, ii 144  
 attha gaudhammā, iv 276 yathābhataŋ nikkhittā  
 evaŋ niraye, iii 139 *foll* sagge, iii 139 *foll*  
**Bhingara**, iv 210, 214  
**Bhitti**, i 261  
**Bhiyyobhāva**, i 98, 100  
**Bhisakka**, iii 238, iv 340  
**Bhiru**, sa°, iii 260  
**Bhīuttāna**, ii 174  
**Bhujissa**, iii 36, 132, 213  
**Bhusika**, i 242  
**Bhūta**, ii 73, iii 196 *foll*, iv 200, 203 agānnya, °iv  
 370 *foll* agārika°, iii 375 °gāmo, ii 209, iv 100,  
 v 205 cakkhu°, ñāna°, dhamma°, bīahma°, v 226  
*foll*, 256 *foll* puthu°, iv 311 bhūtaŋ tacchaj, i 238,  
 ii 100, iv 30 °pubbaŋ, iii 368 *foll*, iv 135 *foll*, 393,  
 432 bhūtā bhūtassa upapatti, v 289 *foll* bhūtena,  
 abhūtena, v 81 manussa°, i 161, 279, ii 245,  
 iii 33, 346, iv 247 mahābhūtāni, cattāni, i 222,  
 v 348, 351 mettajse sabbabhūtānai, iv 151  
 yathābhūtānai, see that title °-vādī, i 204, ii 22,  
 209 sajoti°, iv 128, 131 *foll* sabbapāna°, v 264,  
 289, 292 sabbapānabhūtāhitānukampī, ii 208, iv  
 249, 251, 255, 388, v 204, 207, 266, 284, 286,  
 290 sammukhī°, iv 227, v 256  
**Bhūnahaccāna**, iv 98  
**Bhūmaka**, pacchā°, v 263  
**Bhūmi**, i 141 *foll*, ii 207 °cālo, iv 311 *foll* attha  
 hetū bhūmicālassa, iv 312 *foll* °bhāgo, iii 28  
 °iāmaueyyako, i 35, 37 vuddha°, daññāla°, i 68  
 su°, iii 28, 42  
**Bhettā**, samaggānai, v 265, 283, 203 °  
**Bhedana**, iv 247 a°, iv 386 kāyassa bhedā, i 8,  
 31, 48, 55  
**Bherandaka**, i 187  
**Bheava**, iii 52 bhāya°, iv 291, v 132  
**Bheii**, ii 117, °saddo, ii 185  
**Bhesajja**, *passim* pūtimuttā°, pūtimuttaŋ bhesaj-  
 jānai, ii 27, iv 232  
**Bhogā**, *passim* āmisa°, dhamma°, i 92 °kkhandho,  
 ii 208, v 84 204 °cāgī, iii 128 °jāmī, iii 252

nib° iv 171 °parihani i 15 pati° ii. 172  
**bhoganañ adiya** iii 46 maha° i 251 252 v 290  
*soll rupa° sada°* & iv 174 °vyasano iv 247  
 °sukhaj ii 69

**Bhogi** kamabhogi dasa v 177 appativibhatta°  
 sadhurana° iii 289 *soll*

**Bhoggā** ii 118 170

**Bhojana** ii 63 *soll* iv 180 332 *soll* abhidosika  
 iii 390 *soll*, apatimitapana° ii. 240 appannapana  
 i 107 dadauano dwayako iii 42 parivnyabbatta  
 bhojananuyogo i 29 ii. 206 puna ii 27  
 pindiyalopa pindiyulopo bhojananay ii 27 iv 281  
 vikala° i 212 ii 209 iii 216 260

**Bhojīy** parinata° iii 146

**Māgasa** i 295 ii 200 iv 129 amakay ii 209  
 pesupama iii 97 lobitay upasassati i 50  
 iv 190 vanijja iii 208 °vedbhaviddho ii 114

**Makasa** ii 117 118 v 15

**Makkha** i 9 100 299 ii 148 456 465 v 89  
 \* ii 101 156 209 310 361 n i 95 °garu ii  
 ii 84 vinayo v 16 167

**Makkhika** i 280 295 ii 206

**Makkhi** iii 111 175 v 106 16, n v 167

**Mugd** ii 29

**Maggū** i 173 169 190 ii 26 79 iii 11 120  
 ariva anariva° v 241 278 asevati ii. 121 iii 74.  
 nju iv 189 *soll* um ii 177 181 *soll* iv 191  
 lnm ii 11 iii 420 v 14 147 149 niceo  
 iv 28 289 122 maggañ acikkheyya i + sukka  
 kanha v 241 278

atirutthangiko i 177 180 217 ii 31 iii  
 212 iv 12 *soll* 203 v 57 kamamirodhaga  
 matiyutprada &c iii 411 *soll* bhavito subhavito  
 v 22 v 176 luqas in letul i 10 177 180  
 217 21, ii 89 221 *soll* iii 111 i II iv 40  
 190 279 318 with suvittanay phi eamnavim  
 nti v 212 *soll* 220 *soll* 231 *soll* 23 *soll* 310

**Maggū magga** ii 37 maggamaggāñandas-anay v 47

**Manku** v 88 amankubhuto iii 40 dum° see  
 Domminku

**Mæala** ii 85 i II

**Mæea** ii 61 *soll* iii 46

**Mæeu** °dhevyan v 232 f II 243 *soll* p 10 iv 98

**Mæechā** i 31 -87 21 ii 189 206 iii 72 301  
 °gnambu i 9 °gluktako ii 207



- Manussa i 87 189 142 159 v 272 acchariya  
 i 22 deva° i 68 °bhuto see Bhuta °dobbagga  
 sobhagga, iv 241.  
 Mano atta° III. 58 886 848 itthap pi te mano iti pi  
 te cittaj L 170 foll. "kamma see Kamma dum  
 III. 279 bhavaniyo see Bhavaniya manindriyaj  
 see Indriya. manaj padosaye v 171 174 san  
 kharo i 172. sahbaloka me mano vutthati, III 448  
 su° III 279 886 with kayo and vaca see Kaya  
 Mano (adj.) dhammuddhaccavigahitamana II 157  
 Manopavicara the eighteen i 175 *in detail* i 176  
 Manomaya i 24 III 122 192 194 n 285 v 60  
 996  
 Mangala III. 206 mangalika III 206  
 Manta III. 56 224 IV 195 [a]sajjhavyakata manta  
 III. 280 foll.  
 Mantadharo L 168 166 III 223  
 Mantana L 198  
 Mantara i 295 n 206  
 Manta IV 186 bhaea II 141 väca II 228  
 Mandatta III 191 219 foll.  
 Mama (gen. abh) mamankara i 182. a IV 396 (*in*  
*the Commentaries - nittanba and middulka*)  
 Marana i 55 foll. 144 146 155 foll. 178 IV 128  
 foll. v 216 foll. jati° see Jatimarana. jatassa  
 amaranaj IV 187 devadutaj i 140 dhammo  
 i 140 146 foll. II 173 foll. 247 III 54 71 78  
 foll. bhaddakay III. 293 foll. bhabbo abhabbo  
 pahatuj v 144 147 149 °bhayaj i 179 IV 865  
 maranasabhaye v 88 sañña i 42 II 150 III  
 79 88 foll. 143 IV 47 465 sata, i 80 42  
 III 804 foll., IV 817 820  
 Mariyada III. 224 227 foll. 280 IV 287 sam  
 bhinna° III. 224 227 foll.  
 Mala L 105 attha, IV 195 °muccheray See s v  
 Mallaka L 250  
 Mallika L 226  
 Masana i 240 295  
 Masatagalla IV 199 208  
 Masi i 186 205 II 199 IV 103  
 Mahaggata v 68 See also Metta (°sahagatena cetana)  
 Mahagghasa IV 92  
 Mahallaka III 228 IV 16 19 178  
 Mahadipa the four *in detail* L 227  
 Mabaparivara i 38

- Mahābhūññappatta, I. 25  
 Mahāmatta, II 172, 179  
 Mahārājāŋ, cattālo<sup>o</sup>, I 142, 227, IV 242  
 Mahāsaia, II 55  
 Mahāsāla, I 152, 159, II 207, III 41, IV 104, 130, 239, 259      °kula, II 86, III 386 *foll*, V 290  
 Mahiccha, II 148  
 Mahicchatā, I 12, 16 *foll*, III 448, IV 280  
 Mahiddhīka, II 33, IV 17, 75  
 Mahiyā, II 53  
 Mahīsa, III 121  
 Mahesakkha, II 33, 203, III 244  
 Mahesiŋ, II 26, 43      See Isi  
 Mahesi, V 81  
 Mahodadhi, II 55  
 Magandīka, III 276  
 Māgavīka, II 207, III 303  
 Mānavā, III 102, 373  
 Mānavaka, III 226  
 Mātai, I 27, 51, 90, 139, 178 *toll*, II 4, 32, 130  
     *toll*. 436, 439, IV 268  
 Mātāpītaia, I 62, 132, 206, II 67, 70, III 37, 45  
     *toll*, 76      mātāpitunnai upatthānai, I 151  
 Mātikā, IV 237      °dhaio, I 117, II 147, III 179, 361  
     *toll*      °sampannai, IV 237      V 16, 349, 352  
 Mātugāma I 78, 282, II 126, III 95 *foll*, 259 *foll*,  
     IV 54 *toll*      idha-, paialokavijayāya patipanno, IV 269  
     *toll*      daliddo, addho, II 203      dubbanno, abhūpō, II  
     203      na Bhagavā anujānāti mātugāmassa pab-  
     baļai, IV 274 *toll*      nikkhitto evaj nūaye, sagge, V 286  
     *toll*      nūayai uppajjati, I 281      n'eva sabbhāya nisidati,  
     de, II 82      manāpačāyikānai devānai sahavyatai  
     upapajjati, IV 265 *foll*      mātugāmopāvīcāo, V 134  
     samantapāso Mārassa, III 68  
 Mātučeṭhā, I 51      IV 276  
 Mātulāni, I 51  
 Māna, I 100, 299      II 145 *toll*, III 430, 445, IV 144  
     *toll* 148, 350, 460, V 17, 209, 310, 361      atī<sup>o</sup>,  
     I 100, 299, III 430, 445, IV 148, 350, 460, 465, V  
     310, 361      anatimānī, V 210      adhi<sup>o</sup>      III 119, 430  
     °abhūsamaya, II 165, 249      samimā<sup>o</sup>, III 246, IV 8  
     *toll*      asmi<sup>o</sup>, I 44      II 41, 216, III 85 *toll*      asmimā-  
     nasamugghāto, III 325      IV 353, 358      nūya<sup>o</sup>, III 346  
     o<sup>o</sup>, III 430, 445      mānai adhibhoti, V 248, 282  
     °iāmo, II 131      sa<sup>o</sup>, II 71      See also Anusaya, Sanjojana

- Mānatta danay I 99 pakkha IV 277  
 Manasa abahigatena manasena IV 87  
 Manati IV 276 *foll*  
 Manusā v 199 deva° v 327  
 Manusako IV 252 atikkanta I 282 III 418 IV  
     291 422 V 13 35 38 68 199 *foll* 211 340  
     pañca kamaguna v 272  
 Māyā I 95 100 299 IV 148 350 465 V 157  
     310 361 vinayo V 165 168  
 Māyavīy III 199 335 V 157 165 a° V 15 168  
 Marisa I 252  
 Mala I 212 215 II 85 209 IV 60 239 281  
     uppalā° vassika° adhimuttaka IV 278 suvannā°  
     III 16  
 Malaguna parikkhitta V 264 *foll* 283 *foll* 292 295  
 Māluva I 202  
 Masa (bean) IV 108 113 acito IV 333  
 Migaraṇay I 77 II 33 245  
 Micchattta V 211 *the eight in detail* II 221 *foll*  
     IV 237 *the ten in detail* II 223 V 211 *foll*  
     217 *foll* 220 *foll* 227 *foll* 231 *foll* 240 *foll*  
 Micchacara kamesu *see* Sila  
 Micchaditthi I 30 87 241 283 II 119 226  
     228 III 447 V 274 *foll* (*adj.*) III 395 433 IV  
     1 155 adhammo V 258 261 vīramaj tiraj V  
     252 *foll* Kammaanmadana I 164 V 69 tividha  
     V 262 paray micchaditthiya samudapeti II 220  
     255 micchaditthiya papako vipako V 251 *foll* *See*  
     also Micchatta  
 Micchaditthika I 31 33 60 154 164 174  
     268 271 290 II 220 *foll* 240 III 114 130  
     140 325 *foll* IV 178 226, V 69 123 125 153  
     263 165 18+ 286 *foll* 303  
 Mitta V 135 amaceca II 67 III 45 *foll* IV 95  
     kalyana pupa (mittata) III 145 310 422 *foll*  
     448 *foll* IV 22 281 *foll* 280 *foll* 200 322 351  
     357 V 23 26 90 128 *foll* 136 146 148  
     153 159 161 190 336 338 dubbhī III 260  
     dubbhī III 261 sevitabbo I 286 III 171  
     IV 31 *foll*  
 Mittavaj IV 95  
 Middha III 421 IV 85 *foll* sukhai III 300  
     thina° *see* Thina  
 Milakkha I 35 IV 226  
 Miha III 241 *foll*

- Mukha, *i l*, mutta, *i* 101  
 Mukha, aññamaññaŋ °sattihī viñudantā, *i* 70, *v* 89  
     áva°, *iii* 25 °tundaka, *iv* 126, 176 °nimittaŋ, see  
     Nimitta Rāhu°, *i* 47, *ii* 122  
 Mukhāra *iii* 199, 355  
 Mukhādhāna, *iv* 191, 194  
 Mukhiy, assumukhī, *iii* 370  
 Mugga, *iv* 108, 112, *v* 170  
 Mucchita, *ii* 14, *v* 178, 181 a°, *iii* 242, *v* 178,  
     181 *toll* ajjho°, *iii* 57 *toll*  
 Muñcati, mocayataj, *ii* 24  
 Muñja, *ii* 211  
 Mutthasacea, *i* 95 mutthassati, see Satī  
 Mundasāvaka, *iii* 276  
 Muta, *ii* 23, 25, 172 mottabbaŋ, *ii* 25 °vādī, *ii* 227  
 Mutta, pūtimuttā, *ii* 27 °kaiisan, *i* 62, 139  
 Muttā, *iv* 199, 203, 255, 258, 262  
 Muttācāia, *i* 295, *ii* 206  
 Muditā, *i* 42, *iii* 448 cetovimutti, *i* 39, *iii* 291, *iv*  
     300, *v* 360 °sahagatena cetasā, *i* 183, 196, *ii*  
     184, *iii* 225, *v* 300, 345  
 Mudu, *ii* 149 *toll*, *iii* 16 °bhūto, *iii* 93, 100  
 Mudutta, *ii* 149  
 Muddikā, °bījaŋ, *i* 32, *v* 213  
 Muddhū °avasitto, *i* 106 *toll*, *ii* 87, *iii* 151 *toll*, 299  
     °abhisitto, *iii* 76, *iv* 90 sattadhā phalati, *iv* 378  
 Munī, *i* 273  
 Musala, °mantala, *i* 295, *ii* 206  
 Musā, sampajāna°, *v* 265, 267, 283, 293, 295  
 Muhatta, *iv* 137 su°, *i* 294  
 Müha, *i* 157 *toll* sam°, *v* 318 amūlhavinayo, *i* 99  
 Müla, *ii* 199 *toll* uechinnā°, *i* 135, 137, 184, 218,  
     *ii* 41, 214, 249, *iii* 84 *toll*, *iv* 8 *toll*, 173, 184,  
     *v* 32 um°, *iii* 370 kusala°, akusala°, *i* 201, 203,  
     *iii* 404 *toll* °jāto, *iii* 214 vanamūlaphalābārā, *i*  
     241, 295  
 Mülaka, Bhagavan°, *iv* 158, 351, *v* 355 chinna°, *iii*  
     179 *toll*  
 Müsika, *ii* 73 107, *v* 289 *toll*  
 Megha, *iii* 34, 243 mahā°, *i* 178, *iii* 46  
 Mettaŋsa, sabbabhūtānai, *iv* 151  
 Mettā, *i* 42, *iii* 185 290, 446, *iv* 353, 358, *v* 80  
     °cetovimutti 1, 4, 38, 201, *iii* 290, *iv* 300, *v* 300,  
     344 360 mettāya cetovimuttiyā ānisānsā, *iv* 150,  
     *v* 312 mettacito, *i* 10 *iii* 196 *toll*, *v* 81  
 mettena cittena, *ii* 72 °vihīrī, *i* 26 °sahagatena

- cetasā I 183 196 II 184 III 225 IV 390 V  
299 344
- Mettavata III 443
- Metteyya I 142
- Methuna II 145 *foll* IV 54 dhammo II 53 III.  
92 95 IV 370 *foll* dhammasamapatti I 78  
261 IV 46
- Medakathalika IV 377
- Medhavīy IV 244
- Meraya I 212 261 295 II 53 206
- Mokkha II 95
- Mokkhacika V 203 (Com dandakāj ghetva  
hetthupariyabhavena parivattanakillanaj)
- Motar II 25
- Modaka I 130 III 76
- Modati III 40
- Moneyya *the three in detail* I 273
- Momuhā III 164 *foll*
- Momuhatta III 119 191
- Mosa V 84
- Mosalla II 241
- Moha with raga doso *see* Raga with lobho doso *see*  
Dosa agati, *see* Agati the four sa I 255 II 71  
sama II 174 *foll* III 54 *foll* IV 293 *foll* 326  
sampa I 199 *See also* Aggi
- Mohatta vita II 120 III 376
- Mohaniya II 120 III 110
- Yakkha I 160 II 38 III 256 °yoni IV 66
- Yalla I 166 168 II 42 *foll* 63 207 III 337 IV 41
- Yata II 15 50
- Yathakamma yathakarūmnpago IV 141 143 178  
291 423 V 13 35 38 68 200 211 340
- Yathābhutañ attanaj āvikatta III 153 janato  
passato V 3 §13 fianadassananj IV 336 V 2 *foll*  
311 *foll* lañena pañhaj puttho vyakaroti III 419 *foll*.  
(a) [nap]pajanati ajjhuttan me ankhittan—ba  
hiddha me vikkhittaj cittaj IV 32 *foll* attatthaj  
paratthaj nbhayatthaj I 158 216 III 230  
*foll* anekadhatunananadhatu lokaj V 33 37 ariyaj  
atthangilaj maggañ V 349 352 asava asava  
nirodhagamini patipada I 165 II 211 idaj duk  
khan patipada I 71 107 117 124 165 167  
285 288 II 103 *foll* 171 184 211 250 IV 397  
*foll* uppanno kho me ayaj labho yaso de IV 158

*foll* kammaalakkhano bālo, pandito, v 348, 351 cattāri  
 ca mahābhūtāni catunnañ ca mahābhūtānai upadāya  
 rūpañ, v 348, 351 ceto-paññāvinuttin, iii 165 *foll*,  
 v 139 *foll* jhānavimokkhasamāpattiñai saṅkilesai  
 vodānai vutthānai iii 417 v 34, 38 thānai ca  
 thānato , iii 417, v 33, 37 thānaso hetuso  
 viplākai, iii 417, v 33, 37 nissaianañ uttarai,  
 iv 76 *foll*, v 188 nissaianañ uddhaccakukkuuccassa,  
 iii 232, 235, 318 322, v 323 lāmarāgassa,  
 iii 230, 233 317, 321, v 323 thīnamid-  
 dhassa, iii 231 231 318; 322, v 323  
 vicikicchāy, iii 233, 235, 319, 322, v 323  
 vyāpādassa, iii 231, 234 318, 322 v 323  
 pañcasattānai indriyapaiopaiiyatthai, v 34, 38  
 me cetaso līnattai, iv 32 *foll* satipatthane, cattāro,  
 v 350, 352 sattānai nānādhīmūttikatai, v 34, 38  
 sabhatthagāminipatipadañ, v 33, 37 samudayañ ca  
 atthagumāñ ca lāmānai, bhavānai, etc., ii 10  
 hāna- thīti-, viśesu- nibbedhabhāgiyā saññā, ii 167  
 dhammā, iii 427

(b) abhijānāti lokassa assādañ, etc., i 259 *foll*

(c) vīdati, phassāyatānānai samudayañ, etc.  
 v 64

(d) samimāpaññāya passati, suditthai uniceato sabbe  
 sankhārā, v 174 angārakāsñpamā lāmā, ii 224,  
 v 175 kāmesu ādīnavo, iii 428 n' etai mama  
 na m' eso attā ti, i 284, ii 171. v 188 abhijānāti,  
 idai dukkhañ imme āsavā , iv 178 *foll*

(e) bhāveti, satta bojjhange, iii 386 *foll*

Yathāsantthātika, iii 220

Yava, °kārañai °dūsi, °palāpo, °kālandavo, iv 169  
 °sūkai, i 8

Yasa, i 15, 115 ii 32, 35, 66 188 iii 31, 47 *foll.*,  
 iv 95, 157 *foll* a°, ii 188, iv 157 *foll.*

Yasavañ, ii 64

Yasassis, ii 34

Yāga, āmisa-°, dhanuma-°, i 91

Yāgu, iii 250 bbājaka, iii 275

Yāca, °yogo, ii 66, iii 53, 313, 316, iv 6, 266 *foll.*,  
 271, 284, 289, v 331, 336

Yācanaka, ati°, iii 136

Yāna, i 107, ii 85, 203, iv 239

Yāpanā, i 114, iii 388

Yāma, i 114, iv 168 devā, i 210

Yāvatajjhāvinīta, pañsa, i 285

- Yittha su II 44  
 Yuga cattari purisayugāni see Sangha (*formula*)  
 Yupa IV 41  
 Yebhuyyasika L 99 IV 144  
 Yoga *the four in detail* II 10 visay, *the four in detail*,  
     II 11 karanayo II 93 V 94 foll 98 foll 105  
     °gutta, II 52 tanha II 13 dhamma<sup>δ</sup> III 355  
     bahulo III 432  
 Yogakkhemā II 40 anuttaro I 50 II 87 247  
     III 21 294 foll 353 maha I 43  
 Yogakkhemīg II 12 a II 11 accanta V 326  
     patta IV 310  
 Yodha yodhajivo L 284 II 170 202 III 89 foll  
 Yoni IV 219 tiracchanayoni, L 37 60 V 209  
     kamma III 186  
 Yoniso manasikaro *see that title*  
 Yobbana I 68 III 5 66 103 mado I 140 III 72  
 Rakkha II 78 avaraṇagutta, L 100 IV 17 20  
 Bakhassa V 110  
 Rakkhita a I 7  
 Rakkhitar III 161 foll V 264 266 283 292  
 Raja L 145 V 92 94 97 foll 103 rajo akkha V  
     192 aggay III 89 foll haranay IV 376  
 Rayata II 53 209 IV 199 203  
 Rajaniya III 110 158 dhammo II 120  
 Rajja L 62 kapanay manueakap rajjaj I 213  
 Rajjati III 110 IV 57 foll 70 foll  
 Rajja II 241  
 Ratthapinda I 10 38 43  
 Raya arañavihari L 24  
 Ratana II 55 III 52 K 199 203 V 82 amīra<sup>δ</sup>  
     dhamma II 94 satta I 62 IV 89 pañca III  
     107 240  
 Rati IV 230 foll  
     Arati II 28 \* III 448 IV 291 °ratisaho IV 291  
     V 132 aratiya missaranay III 291  
 Rattabāha II 27 29 foll IV 246  
 Rattabāhu I 23 25 IV 21 24  
 Ratti I 136 rattuparato I 212 II 299 III 217 260  
 Rathā II 117 ajādhā III 28 karō I 111 kara  
     kulay I 197 II 80 III 385  
 Rathaka V 203  
 Rathatthara I 181  
 Rathika II 117

Rathiyā, II 241 III 187, IV 187

Randha, °gavesī, III 175, IV 25 *joll*

Ramma, II 2

Rasa, I 36 akkhamo, khamo rasānaij, III 157 *joll*  
itthi°, I 2 III 68 pathavi° āpo°, V 213 puusa°,  
I 2 iūpa°, sadda°, gandha°, rasa°, photthabba°,  
IV 173

Rasīyatī, IV 387 *joll*

Rasmī, III 28

Raha, III 259, IV 172, V 350, 353

Rahada, udaka°, I 9, II 105, V 202

Rāga, I 61 87 III 95 *joll*, 98 kāma°, I 281 III 233,  
311 IV 289 *See also* Nivaranā kāma°, ditthi°, I  
66, II 10 kāma°, iūpa°, aiūpa°, III 422 kāmālā-  
gassa pahanaij, III 323 kāmesu vitaiāgo, II 175, III  
371, IV 103, 135 *joll* avitaiāgo *de*, II 173 III 249,  
IV 461, 463 *joll* V 18 chanda°, *see* Chanda tibba°,  
III 261, V 141 dhamma°, IV 423 adhamma°, I  
160 iāgassa abhiññāya , IV 348 *joll* rāgassa  
nissaiānaij, III 292 vīta° IV 241 °vītāga, I 61,  
IV 280 sankappa°, III 411 sa°, IV 241, 280  
*with* doso, moho I 52 100, 156 *joll* 184, 199  
*joll*, 230 *joll*, 299, II 256, III 169, 185, 278,  
438, 445 *joll*, 151 *joll*, IV 144 *joll*, 148 174, 183,  
456, 465 V 31 *joll*, 135, 144, 147, 209, 310,  
360 *joll* ajjhattaij, III 358 [a]sañāgo -doso -moho,  
I 255, II 71, IV 402, 404 iāgakkhayo, *de*, I 159  
khayo iāgassa, *de*, III 376 iāga dosamohānaij tanutlā  
sakadāgāmī, I 232, 233, II 89, 238, IV 12, 380  
iāgassa, *de*, pahānaij, I 215 I d m -paññutthitaij  
cittaij V 329 *joll*, 333 *joll* I d m -°vīnayo, II 96,  
III 336 -vīnayapariyosānaij, V 238 *joll* [a]vītarūgo  
-doso -moho, I 144; 255, II 120 173, III 43 111,  
336, 347, 376, IV 402, 404

Rājaŋ, I 68, 76, 106, 154, 244, 279, II 113, 116,  
207, III 299, V 81 °kula, I 128 II 205 °dhānī,  
I 159, II 33 pabbata°, I 152, III 44 °poriso, IV  
281, 286 °bhogga, I 244, 284, II 113, 116  
°mahāmatto, I 154, 252, 279, III 128 adhammiko,  
dhammiko, II 74 *joll* cattālo mahālājāno, V 242  
kudda°, V 22

Rāsī, akusala°, III 65

Rīñcatī, III 86 *joll*, 108 *joll*, 116 *joll*, 343 *joll*, 366  
*joll*, 437

Ritta, arittajjhāno, I 10, 38

Rukkha I 137 II 109 207 III 19 200 360 IV  
 99 336 V 4 *joll* 314 *joll* °gabhanay I 154  
 mulay II 38 IV 189 392. °mulasenussanay IV  
 281 °muhko III 219 °mulikatta III 109 mula  
 gato, III 853 V 109 *joll* 207 328 *joll*

Runna ronna I 261 IV 197 228

Rupa akkhamo khamo rupanay III 157 *joll* ajjhattay  
 rūpasāññī see Abhibbhayanata attato samanu  
 passati II 214 aramitupo IV 178 itthi kanta  
 etc see Kamagunn itthi° I 1 cattari ca maha  
 bbutai catunnāñ ca mahabbutanay upadaya rūpanay  
 V 848 851 tanhu see Tanhu du° II 203  
 °dbatu I 228 passati II 802 *joll* in lace Abhibba  
 yntana pīvasata° V 46 *joll* purisa I 2 pramituo  
 II 71 °bhavo arupabhavo I 223 rupanga II 79  
 rupajutiyanto III 400 rupinai nissaranay  
 III 240 rupnāñ paribññāñ rabññāpeti I 277 V 61  
 rūparugo aruparugo IV 460 V 17 rupe avititrago  
 III 249 IV 461 468 II V 18 rupe aruppi V  
 11 rupeau adiuavo IV 443 vitakka vicara, IV  
 147 V 860 sa a I 83 sanññi °sanacetana IV  
 147 V 859 *joll* See also Khandha Sanññi

Rupaññu V 847 *joll* 850 f II 858 *joll*

Rupata bhavya II 191

Rūdin II 84 a II 34

Roga II 128 142 III 310 IV 289 pubhavittassa II  
 148 cakkhu sota° etc V 110 rogatanko II 174  
*joll* V 169 318

Rosati II 216 pati II 215

Roseti rosaye III 88

Lakkhana kamma° V 348 361 kusalo I 34 f II  
 350 *joll* 359 bala° þandha I 102 sankhata° I  
 152

Lajjīy II 208 IV 249 261 255

Lata I 202

Lapa II 26 *mūl*<sup>3</sup> II 26

Lapaka III 111

Lapana II 26 III 430

Labhati alabbhanayai þhanani, III 54 f II 60 *joll*

Lampetva a II 77

Laya IV 137

Lasagata II 165

Lahu I 10 45

Labuka II 48 *joll* (upatti) I 20 21 89

- Lākhā, III 230, 233  
 Lāpana, lapita°, I 165, 168  
 Lābu tittaka°, I 32 v 212  
 Lābhā, I 71, IV 157 *foll* 100 a°, IV 157 *foll*  
     lābhāsā, I 86 °gauu, II 46, 84 °kāmo, II 240,  
     IV 1 *foll*, 155 *foll* labhanuttarivai, III 281  
     325 *foll* °sakkārasiloko II 73, III 313 *foll*  
 Lābhī, I 24 II 85 IV 100  
 Lāyaka, III 365  
 Lāyatī, III 365  
 Lānatta, cetaso, I 3, IV 32 *foll* v 115 117, 119  
 Lujjati, I 283  
 Ludda II 174 *foll* 207 v 119  
 Luddha, III 133 a°, III 133  
 Lulita, III 233  
 Lūkha, IV 332 *foll* °cīvā-dharo, I 25 °ppamano, II  
     71 lūkhajīvī v 190 paññatamhi lūkhanī dēti, IV 10  
 Lekhani, II 200  
 Lekhā, I 283  
 Lena, I 155 *foll*  
 Lepana, vāsana°, IV 107, 111  
 Leyya, IV 394  
 Loka, I 9 269 °adhipateyyan, I 147 *foll* °adhipo, I  
     150 [an]antavā, II 41 IV 428, V 31, 186 193  
     196 ariyassa vinaye loko, IV 430 idha° pāta°, v  
     318 *foll*, 325 353 *foll* idha° saññī, pāta° saññī, v  
     7 *foll*, 318 *foll* 353 *foll* khanakicco, IV 225  
     °kkhāyikā kathā v 128 °cittesu IV 50 °cintā, II  
     80 deva°, I 115, 153, III 414 *foll* °dhammā,  
     attha, IV 156 *foll*, V 53 na kiñci loke upādīyatī, I  
     91 [n]atti ayan, [n]atti pati, I 269, IV 226, v  
     265, 268, 286, 289, 291 293, 296 niyyatī  
     (niyyissati), II 177, v 194 pāta°, I 192 manussa°,  
     III 414 *foll* lokantaiko, II 130 lokānuukampako,  
     II 147 lokassa anto°, II 48 *foll*, IV 130 lokassa  
     samudayo, atthangamo, V 107 lokuttaro, III 107  
     loke assādo ādīnavo missauanai I 258 *foll* °vidū, I  
     168, II 53, 56 63 147, III 2 sañvattati, v 60  
     sadevakō, samāsako, sabrahmako, I 259 *foll*, II 24  
     *foll*, 130, III 341 346, IV 56, 173, 259, 304, 448,  
     v 50, 204 °sannivāso, I 148 sabba°, II 24 sub-  
     baloke anabhuatasaññā (saññī), III 79, 83 *foll*, 142,  
     IV 50 sabbabā, III 225 v 299 °samudayo  
     nuodhagāminī patipadā, II 23 *foll*, 48 [a]sassato, II  
     41, v 31, 186 *foll*, 193, 196 idha° vijayo, IV 272

- Lokadhātu sahassī<sup>o</sup> i 227  
 Lokantagu II 6 49 *foll.*  
 Lokāyata i 163 166 III 223 (*Dialogues* i 166 *foll.*)  
 Locana i 296  
 Lona i 210 250 IV 108 °karakadaraka, II 182  
     phala<sup>l</sup> L 250 raso IV 199 203  
 Lobha with doṣa moho *see* Dosa °kkhayo i 64  
     dhamma III 350 visamalohabbhūhuto i 160 II 67  
 Loma vedhaviddho II 114  
 Lomahayya sa IV 311 *foll.*  
 Loleti III 188.  
 Loha III 16 °kumhī i 141 IV 133.  
 Lohagula IV 131  
 Lohita i 35 IV 135 263 V 62 abhijati III. 383  
     kasina<sup>l</sup> i 41 paññ V 264 283 285 289 292  
     °pittaj V 110  
 Lohitaka IV 306 349 ubhato lohitakupadhano i  
     137 III. 50 IV 94 231 394  
 Lohitanka IV 199 203  
  
 Vagga II. 240 °rato V 265 283 293 vaggaramo  
     V 265 283 293 vagga parisa i 70 243  
 Vapka V 203 sa a i 112 vankangula II. 6  
 Vankatta L 112  
 Vāṇkeyya IV 189 V 167  
 Vāṇsa arya II 27 vāṇasāra, II. 27 *foll.*  
 Vacana II. 168 *foll.* °kkhamo IV 32 patho II 117  
     153 III. 163 IV 277  
 Vacī °kammaj *see* Kamma duccaritani sucaritani  
     the four II. 141 See also Duccarita, Sucarita Kaya  
     °sankharā III. 350  
 Vacchaka II. 207  
 Vacchastara II. 207 IV 41 *foll.*  
 Vaja III. 393  
 Vajira vajirupamaśitto i 124  
 Vajja I. 98 IV. 140 the two L. 47 ana savajjo  
     (sanu) L. 89 97 104 *foll.* 148 190 *foll.* 292 *foll.*  
     II. 2 *foll.* 135 252 *foll.* IV 109 *foll.* savajjo  
     anavajjo dhammo V 242 276 anavajjabalan IV  
     366 sukhaj II 69 anumattesu vajjesu bhaya  
     dassavi *see* Bhaya appā<sup>o</sup> II. 135 *foll.* appasa  
     mahesa L 200 bahulo II 135 *foll.*  
 Vañcana II. 209  
 Vattūpaccheda II. 34 III. 35  
 Vaddhati pasilaya V 249 282

- Vaddhi *See* Vuddhi  
 Vana, iv 386, v 347 *foll*, 350 *foll*, 359  
 Vanijjā, ii 81 *foll* pañca vanijjā upāsakena akaraniyā,  
 iii 208  
 Vanna, i 229, ii 63 *foll*, iii 47 *foll*, 239, iv 307,  
 v 61 *foll*, 135 *foll* a°, ii 3 *the son*, iv 202  
 dibbo, iii 33, iv 396 °-pokkhariatā, i 38, ii 203  
 mukha°, v 342 [a]vannaj bhāsatī (bhāsītā), i 89,  
 ii 3, 77 *foll*, 100, iii 264 *foll*, iv 179, 345  
 °vādī, ii 27, v 164 *foll* sankhavaññupanibhāni,  
 iii 324 °sampanno (bhikkhu, *dc.*), i 241 *foll*,  
 288, ii 250 *foll*  
 Vannada, ii 64  
 Vannavaṇi, iv 240  
 Vanniŋ, āma°, pakkā°, ii 106  
 Vata, iv 461, v 18  
 Vattai, v 79 *foll*, 226 *foll*, 256  
 Vattha, i 132, 209, 247, 286, ii 85, 241, iv 60,  
 186, 210, 239 odātaŋ, iii 27 kāsikaiŋ, iii 50  
 kāsāyaŋ, i 107, iii 386 ubhatobhāgavimathaiŋ,  
 v 61 *foll* vatthado, ii 56  
 Vatthu, ii 158 209 avyākata°, iv 68  
 Vadaññu, ii 59, 61 *foll*, iv 271, 273, 285, 289, 322  
 Vadaññutā, a°, v 146, 148 *foll*  
 Vadha, ii 113 °bandhanaiŋ, ii 209, v 206  
 Vadhukā, ii 78  
 Vana, i 85, 37 °pattho, i 60, ii 137 °pantho, i  
 241 brahā°, i 152, iii 44 °mūlaphalāhālo, i  
 241, 295 °sando, iii 30  
 Vanabhangā, iv 197  
 Vanaspati, i 152  
 Vandana, i 294, ii 203  
 Vapakassati, iii 393 *foll*  
 Vamana, aṇṇayaŋ, v 219  
 Vambheti, ii 27 *foll*  
 Vaya, i 152, 299 °anupassī, iv 146 *foll*, v 359  
 °saññī, v 7 *foll*  
 Vaiā, iv 128 *foll*  
 Varatta, ii 33 °kkhando, iii 380  
 Varādāyīŋ, iii 80  
 Valāhaka, ii 102 *foll*, v 22  
 Valittacatā, iii 196  
 Vavakassati, v 74 *foll*  
 Vavassagga, i 36,  
 Vasavattiŋ, ii 24

- Vasip̄ estovasappatto III 340  
 Vasitar II 107  
 Vasundhara III 34  
 Vassa II 31 III 67 243 IV 252 foll 261 277  
     utusataj vassanañ IV 133 foll  
 Vassagavika II 166  
 Vassika V 22  
 Vassitar II 102 foll.  
 Vassupanayika theko I 51  
 Vakacira L 240 295  
 Vakkarana kalyana° II 97 III 195 261 IV  
     296 foll 828 V 155  
 Vakkaranata kalyana° I 38  
 Vakya II 84 III 40  
 Vāca (adj) and Vāca sañha° II 141 228 III 244  
     IV 172 III 248 atthasañjhita III 244 anādayya°  
     IV 248 piisuna pharsa° I 128 174 208 foll  
     271 foll 298 II 59 foll 84 141 209 219  
     228 254 III 488 IV 247 foll V 205 251 foll  
     258 267 209 foll pori II 51 IV 296 foll manta  
     II 228 [a]vīmna° I 70 III 199 355 391 foll  
     sacca II 141 228 III 244 kalyana III 195  
     261 IV 296 foll V 155 samma° see Vagga  
     (Ariyatthangiko) mūccha see Mucchatta  
 Vacapeyya. See next line  
 Vājaapeyya II 42 IV 151  
 Vata °atāpa I 204 II 117 143 199 III 394 foll  
     V 15 °atapaparetani IV 127 atapahatku III 404  
     erito III 282 285 maha I 186 205 II 199 II  
     812 veramba° L 137 °samutthānaij II 87 III 181  
 Vatāpana I 101 187 IV 281  
 Vāda anupato II 81 °anurādo III 4 ahetu 6  
     II 81 katama kiriya° III 388 ñana° bhavana°  
     V 42 <sup>ad</sup> tavañtavagpessññāmusā° IV 401 dham  
     miko adhammiko V 280 patho II 9 para I  
     188. pabo II 182 musā I 120 II 141 See  
     also Sila (precepts) vibhajja ekajja V 190  
 Vadaka sammuti, IV 347 avisaj° IV 249 389  
 Vāditā I 212 II 209 adittha° asuta omuta°  
     avīññata II 246 IV 307  
 Vadip̄ cattaro II 138 [a]kāla attha° dhamma°  
     vinaya L 202 204 V 205 206 267 288 828  
     [a]kiriya I 62 dittha° suta° muta° viññata°  
     II 227 229 [a]dhammayādini parisā, I 75  
 Vaya IV 375 V 7 318 foll 324 358 foll saññi

- °saññā, v 7 *foll*, 318 *foll*, 325, 353 *foll* See also Kasīna, Dhātu
- Vāyamati, iv 462 *foll*
- Vāyama, i 219, ii 93, iii 307, iv 320, v 93, 95, 98 *foll*, 104 *foll* micchā°, iii 141, and see Micchatta-sammā°, iii 142 See also Magga (ariyatthangiko)
- Vāttī, iii 26° vāha, ii 56, iii 53
- Vārunī, iii 213
- Vāla, iii 101 amanusso, iii 102
- Vālatta, i 54
- Vāla, °kambala, i 240, 296
- Vālagga, °kot-nittuddanamattai, iii 403
- Vālanduka, i 209
- Vālaiajju, iv 129
- Vālikā, i 253
- Vāsa, °attha, ii 59, 61 *foll*
- Vāsi, °jāte dissante, iv 127 (S iii 154, cf Vim iv 168).
- Vikatikā, i 181
- Vikappiŋ, anissara°, iii 136
- Vikālabhojana, i 212, ii 209
- Vikūla, ukkūla°, i 35, 37
- Vikkaya, ii 209
- Vikkhitta, °citto, iii 174, v 147 a°, v 149
- Vikkhepa, iii 448, v 145 *foll*, 149
- Viggaha, iv 401
- Viggahitamano, dhammaduddhacca°, ii 157
- Vighāta, a°, i 204, iii 3, 429 °parilāhā, ii 197 *foll*, iv 161, 165 sa°, i 202, iii 3, 429
- Vighātavajj, ii 143
- Vicāra See Jhāna, formulæ °matto, iv 300 *foll* iūpavicāre, dc, dukkhānupassī, anattānupassī, iv 147, v 360 sa°, a°, iii 3, iv 300
- Vicikiccha (*adj*), v 93, 95, 97, 163 tīnna°, ii 211, iii 92, 297 *foll*, iv 186, 210, 213, 437, v 93, 95, 97, 163
- Vicikicchā, iii 438, iv 68, 144 *foll*, v 44, 147 See also Anusaya, Nīvarana, Sanyojana °kathaykathā-sallassa nissaranaŋ, iii 292 °pariyutthānaŋ, °pariyutthito, v 163
- Vicikicchiŋ, ii 174
- Vicinati, yoniso vicine dhammaŋ, iv 3 *foll*
- Viceyya (deti), iv 241
- Vicchika, ii 73, iii 101, 306, iv 320, v 289 *foll*
- Vicchiddaka, °saññā, ii 17, v 106, 310
- Vijana, °vātaŋ, iv 88

Vijambhati II. 33

Vijambhika arati tandi° I. 8

Vijaya idhalokavijayaya II 272

Vijanati cakkhuvīññeyya rupa *fc.*, III 377 IV 404  
foll. 415 430

Vijayana I 78

Vijina V 156 158 160 162

Vijja I. 8 136 adhigata I 104 II 177 vijjay antakaro  
II 163 uppajjati I. 44 °carapasampanno IV 238  
V 327 °caranen antakaro II 163 cha dhamma  
vijjabhāgiya III. 334 taso II 235 V 211 tevijjo  
(brahmaṇo) I. 163 pabbangamā kuśalaṇaṇ dhamma  
naṇ samapattiya, V 214 vimutti ca I. 83 II 247  
°vimuttiya akaro V 114 118 vimutti phala  
sacchikiriyā I. 22 43

Avijja I 8 anupatita II. 158 akaro avijjaya  
V 113 116 khandhaṇ padaleti, I 285 II 171  
gato II 132 III 414 nirodho III 414 °uvuto  
IV 228 nivaraṇa I 228 pabbhodo II 166  
paramaṇ malāṇ IV 195 pahīna III 84; *all* pahīyatī<sup>1</sup>  
I 44 61 pubbaugama akusalāṇ dhammānuṇ  
samapattiya V 214 bhavatanka en II 247 vigata  
I 104 foll. °vinayo dhammo II 132 virugo I. 61  
II 196 vihata, IV 177 *See also* Aūusaya Āsava  
° Paticcasamuppada Yoga Saṅyojana.

Vijju °upamācitta I 124

Vijñāpetar IV 196

Vijñāna I 223 *foll.* III 400 *See also* kbandha  
anantaṇ viññāṇaṇ IV 401 413 420 427 431  
434 450 V 346 °kasino I 41 V 60 gato IV  
422 cakkhuvīññana, *fc.* aniccaṇupassī IV 147  
V 359 dhatu I. 176 viññāṇaṇcayatanay *See*  
Jhana (Arūpa) and Vimokkha. eviññāṇako I 132  
*foll.* IV 53 tthiti the seten V 53 in detail II 39

Vijñātar III 169 IV 196

Vijñāpana II. 61 97

Vijñu II 228 V 15

Vitakka avitakkeānisayo IV 440 *foll.* kāma vyapada°  
viññesa I. 148 284 274 *foll.* II. 13 16 117 137  
153 252 III 163 390 428 446 IV 356 V 110  
348 351 jāti janapada anavaññatti patisayutto,  
I. 254 nekkhamma° vyapada aviññesa° I 275  
II. 76 III 429 446 pāpako I 280 mahapurisa°  
IV 229 rupavitakka *fc.* aniccaṇupassī *fc.* IV 147  
V 360 vicāro IV 409 411 450 *See also* Jhana

- (formula of second) °viciāā dutiyassa jhānassa kantako, v 135 vitakkesu ādīnavo, iv 410 vitakkūpacchedo, iv 353 vidito, ii 45, iv 33, 168 °vipphāiasaddaj, i 171 sa°, savicāo, a° avicāro, iv 300 sankappa°, iv 385
- Vitakketi, ii 36
- Vitudati, iii 366
- Vitti, iii 78
- Vitthāia, ii 77 dhammaj na vitthāiena palesan desenti, iii 177
- Vidugga, iii 128
- Vidūra, suvidūra°, ii 50
- Viddhaisana, iv 386
- Viddhaasta, ii 39
- Vidhā, °samatikkanto, iv 53
- Vidhavā, iii 128
- Vidhūia, i 116
- Vinaya, i 18 *foll*, ii 112, 168, iv 175, v 71, 73 a°, i 18 *foll*, v 73 *foll* °anuggaho, v 70 abhi°, v 24, 27, 90, 201, 339 amūlha°, sammukhā°, sati°, i 99 iv 144 arya°, i 163, iii 353 *foll* °kammaj, i 74 kodha°, upanāha°, i 91 dhamma°, see Dhamma °dhaiakattaj, i 38 °dharo, i 25, 117, ii 147 iii 78 *foll*, 179, 361, iv 140 *foll*, v 10 *foll*, 16, 349, 352 “[n]eso vinayo” iv 143, 280 °vādī, see Vādi° °saññi, i 85, 86 °sandoso, iii 106 *foll* sugata°, v 237 *foll*
- Vinalikata, ii 39
- Vināsika, iii 38, iv 266, 270
- Vinicchaya, iii 354, iv 400
- Vinipāta, v 169 avinipātadhammo, see Sotāpanno khīnāpāyaduggati°, iii 211
- Vinipātika, i 123, ii 232 *foll*, iv 39, 401
- Vinibaddha, chandarāga°, iii 311, iv 289
- Vinibandha, i 66 pañca cetaso, iii 249, iv 461, 463 *foll*, v 17
- Vinimoceti, iii 92
- Vinivetheti, iii 92
- Vinivesa, i 66
- Vinīta, iv 310
- Vinilaka, °saññā See Subha, Asubha
- Vinīvarana, ii 71
- Vinodana, iii 387, 390
- Vinodeti, ii 13, 117
- Vipacitaññu, ii 135

- Vipaccanika iv 95  
 Vipatti upasakassa iv 26 atta° para iv 160 162  
     kammanta° ājiva° i 270 citta L 268 270 silla°  
     ditthi I. 95 268 270  
 Viparāmosa II. 209 v 206  
 Viparinama v 59 foll °aññathabhave III 32  
     °dhammo II. 177  
 Viparita a dassano v 268  
 Vipallasa II. 52  
 Vipassana II. 140 v 131 adhipaññādhamma II 92  
     foll IV 360 v 90 samatha° (samatho ca) I 61  
     95 100 II. 157 247  
 Vipassīg IV 244  
 Vipaka aggo II. 84 III 35 °avaranata, III 436 kanha°  
     sukkn° II. 230 foll kamma° (kammassa) I 184 II  
     80 87 IV 303 kāmanaj vedanānaj etc III. 410  
     foll kayaduccaritassa I. 48 52 II. 112 danassa  
     III. 172 dukkha sukha° I. 97 263 dukkha  
     sukhavipako dhammo v 244 panatipatasen etc v  
     250 pisunaya vacaya, IV 247 v 251 miccha  
     dūt̄hiyā micchāvimuttiya v 235  
 Vipubbaka °jāto III. 824 °sañña, II 17 v 310  
 Vipula °paññata, I 45  
 Vippatīsara III. 197 353 IV 69 a° III 46 196  
     v 1 foll 311 foll samudayo nirodho °nirodha  
     gāmini pañipada IV 69 ja III 166  
 Vippatīśāriṇī III. 165 foll IV 244  
 Vippamutto I. 10 II. 34  
 Vippasanna III. 41 236  
 Vippahīna pañcanga v 16 29 foll  
 Vippahāra IV 252  
 Vibhajja vacanaj II 46  
 Vibbatta appati° IV 211 214  
 Vib[b]hanta °citto See Citto  
 Vibhavadiṭṭbi I 83  
 Vibbuta v 325 foll.  
 Vibbusana I 212 II 40 145 209  
 Vibhedeni IV 345 foll  
 Vimati II 70 185  
 Vimariyadikata v 151 foll  
 Vimala IV 340  
 Vimana II 83  
 Vimānita III 158 160  
 Vimuccati IV 126 foll 135 179  
 Vimutta IV 75 179 340 a I 100 su° IV 75

asamaya°, v 336 ubhato-bhāga°, i 73, iv 10, 77, 453, v 23 paññā°, i 73 *foll*, iv 10, 77, 452, v 23. saddhā°, i 73, iv 10, 77, v 23 suvimuttacitto, -pañño, v 29 *foll*

Vimuttatta, iv 428

Vimuttāyataṇa, *the fire*, iii 21 *foll*

Vimutti, ii 247, iii 242 ariyā, ii 1, 239, iii 451, iv 105 upakkhāceto, *see* Upakkhā °khandho, *see* Khandha ceto°, i 243, iv 357 ceto°, paññā°, i 83, 107 *foll*, 123 *foll*, 132 220 *foll*, 232, 246, 273 291, ii 6, 36, 87, 146, 165, 214 iii 20, 131, 262, 282, 300, iv 13, 83, 140, 314 *foll*, 400, v 10 *foll*, 36, 38, 69, 132, 200, 340 ceto°, paññā [na] yathābhūtaŋ pajānātī, iii 165, v 139 *foll* cetovimuttiphalo, iii 84 °ñānadassanaŋ, *see* Dassana micchā°, ii 222 *foll*, *and see* Micchatta °pauisuddhīpadhāniyangaŋ, ii 195 mettā ceto°, *see* Mettā °aso, i 36, iv 203 [na]vimeuccitabbā, v 191 *foll* vimuttanta, ii 79 sammā°, ii 222 *foll*, v 327, *and see* Magga (ariya) sāmāyikā, iii 349, v 139, °sā10, ii 141, 243, iv 385 °sā1ā sabbe dhammā, iv 339, v 107 sukhaŋ, iii 218

Vimokha, iv 316, v 11 *the eight*, ii 87, 183 *in detail*, i 40, iv 306, 349 ākāsānañcāyatanāŋ, *etc*, i 268, ii 184, iv 401, v 7, 63 *foll* 318 *foll*, 324; 346, 353 *foll*, 360 *See also* Jhāna (Ariūpa) and Anupubbavihāra anupādā-vimokho, v 64 jhāna-vimokhasamādhī, iii 417, 419, v 34, 38

Viyatta, iv 310

Viyūha, 94 *foll*, 99 *foll*

Vīvaja, iv 157, 160

Vīvajjati, v 3 ..

Vīvatta, v 3, 313

Vīvāga, i 100, 299, ii 26 *its equivalents*, iii 325 *foll*, iv 423 *foll*, v 8, 110, 216, 312 *foll*, 320, 322, 354 *foll* *See* Jhāna (*formulæ*) °anupassī, iv 146 *foll*, v 112, 359 nibbidā°, i 64, iv 336, v 2 *foll* dbammānaŋ [a-]sankhatānaŋ aggay, iii 35 °saññā, iii 85, 334 ..

Vīvāgīy, dandha°, khippa°, iii 416

Vīvādhāna, v 211 *foll*

Vīvīya, accāraddha°, iii 375 atilīna°, iii 375 ārambhati (ārabhati), i 39, 282, 296, iv 462 °ārambho, i 12, 16, iv 15 *foll*, 280, v 123 *foll* asallīnaŋ, i 282, iv 176 utthānavīvīyādhigatā, iii 76, iv 282.

- kusalesu dhammesu m 4 *foll* 352 n 11 balay  
 iv 363 *See also* Baha. natthu i 286 °vado i 287  
 Viriya (adj) araddha° i 4 12 25 n 76 228 230  
 m. 3 65 127 183 iv 3 23 38 85 229 232  
 291 352, 357 v 24 27 90 93 95 97 124  
 130 149 153 329 333 335 339  
 Viruddhaka a m. 276  
 Virulhi m 8 401 *foll* v 152 *foll.* 157 161 164  
 350 353  
 Virecana aryanj v 218  
 Vilāra sasa° m 122  
 Villimpati m 57  
 Vilēpana i 107 212 n. 209  
 Vilokita n 104 106 *foll* 210  
 Vivajjaya v 17  
 Vivatta saṃvatta n 142  
 Vivattacchada n 44  
 Vivattayi saṃyojanaj i 134 m 246 444 *foll*  
 iv 8 *foll*  
 Vivara m 186 *foll* 189 pakara v 195  
 Vivarapa ceto m 117 121 iv 352 357  
 Vivada iv 401 a m. 289 eba mulani m. 334 *foll*  
 dosa v 78  
 Vivitja n 210 m 92 iv 436 i 207 270  
 Viveka i 53 m 329 iv 224 *See* Jhana (*first*  
*formula*)  
 Visa asl° n 110 °varijja, m 208  
 Visanujoga n 11 m. 156  
 Visanujvadaka a° iv 249  
 Visanujvādāna v 136 a° v 136  
 Visabībiñ n 52  
 Visatta n 25  
 Visattika n 211 loka iv 434  
 Visama n. 74 *foll* °gato m. 285 *foll* v 329 *foll*  
 °nusito i. 153 pabbata visamaj i. 35 parihāraja  
 n. 87 v 110 °paklini, n. 75 parisā i. 74  
 Visaya a v 50 petti° (piti) i 37 267 n 112  
 126 *foll* 129 m. 339 414 *foll* iv 226 247 378  
 khapapitti° m. 211 iv 405 407 v 182 184 270  
 Visana n. 207 iv 376  
 Visarada n. 8 m 183 203, n 310 314 *foll* v  
 10 *foll.* 36  
 Visuddha su iv 304  
 Visuddhatha iv 239  
 Visuddhi n 195 m 326 *foll* entasso dakkhina,

II 80, °dhammā, III 315 pañamattha°, V 64 sīla°, ditthi°, I 95

Visūka, °dassanaj, I 212, II 209, V 134

Visesa, I 267, III 349 *foll*, 427, V 139 *foll* adhigamo, IV 22 alamalīyañānadassana°, *see* Dassana °gāmī, II 185, III 349 *foll*

Vissajjetai (pañhaŋ), I 103

Vissattha, II 51, 97, III 114, V 155

Vissatthiya, IV 52

Vissāsa, II 78

Vissāsaka, I 26

Vissāsiŋ, asaṅha°, III 136

Vihānati, III 248

Vihangama, II 39, III 43

Vihāra, III 51 ākīnna, sanganika°, III 104 (nava) anupubba°, IV 410, anupubbavihārasamāpatti, IV 410 *foll*, gāmanta°, aīañña°, III 343 *foll*, IV 344 janghā°, I 136 ditthadhammasukha°, I 43, 60; II 23, III 131 *foll*, 135, 211, IV 109, 111 *foll*, 140 *foll*, 230 *foll*, 291, 314, 363, V 10 *foll*, 67, 132, 201, 339 pañca phāsu°, III 119, 132

Vihāriŋ, arana°, I 24 mettā°, I 26

Vihīŋsā, III 418 a°, I 94, III 448 avihīŋsavitakko, I 275 upariati, II 40, 145, III 388

Vihesati, III 194

Vihesā, vihesāya nissaiānaj, III 245, 291

Vinā, III 375

Vitipatati, V 88

Vitivatta, kālangatī (v ll kathankathī, dc), II 44

Vitihāra, pada°, IV 429

Vithi, V 347 *foll*, 350 *foll*, 359

Vimāṇsā, I 39, 297, III 37, 346, V 24, 27, 90, 338.

Vutthāna, III 418 *foll* °kusalo, III 427 *foll*, IV 34

Vutthi, vāta°, III 370, 378

Vuttika, III 14 *foll*, 383, 385

Vuddhi (vaddhi, vuddhi), I 15, III 8, 44, 76, 352, 404, IV 16 *foll*, V 17 *foll*, 96, 123 *foll*, 152 *foll*; 157, 161, 164, 350, 353 tisso, I 287 tisso nijjaiā, I 221 ariya°, III 80 aīiyasāvako aīiyāya vaddhiyā vaddhati, V 137 āmisa°, dhamma°, I 94. kusalesu dhammesu, III 434, V 123 *foll*

Vuvahyamāno, IV 170 (Com opuniyamānassa See IV 476)

Vusitavaŋ, V 16

Vusimat, IV 340

- Vupakattha IV 299 See Arahatta (*formula B*)  
 ganasmā IV 435 *foll*  
 Vupakasa kaya° citta° IV 152  
 Vupakaseti V 72 *foll*  
 Vupasanta III 205 °cittay see Citta.  
 Vupasama I 4 \ 72 papañca° II 162  
 Vekallata a III 441  
 Vega sam III 158  
 Veg&yitatta II 189 *foll*  
 Vethana I 145 alsa° III 380  
 Vena I 107 II 85 III 385  
 Vetta I 47 II 122 °bandhanabaddha° II 127  
 Veda i 163 166 III 229 432 attha dhamma  
 v 329 *foll* 333 349 362  
 Vedagu II 6 IV 340  
 Vedana the three v 51 56 in detail III 400 412  
 cakkhusampphassaja &c IV 147 v 359 puruna  
 nava II 40 145 III 388 II 167 viditā IV 32  
 168 vedanānagaj II 79 vedanānagj nidanassam  
 bhavo &c III 410 412 vedanānagj pariññā v 64  
 vedanāsu vedanānupassi i 39 296 II 256 III 460  
 IV 301 457 *foll* vediyati i 122 141 II 198 III  
 245 *foll* veyyabādhika III 388 °samosarana IV 386  
 °samosarana sabbe dhammā II 339 v 107 sāmisa  
 nirñmisā III 412 sārīrika I 153 II 116 143  
 153 III 143  
 Vedanīya ditthbadhamma i 249 IV 382 samparāya  
 sukha dukkha IV 382  
 Vedayati (vediyati) i 122 141 II 198 III 245 *foll*  
 vedayitaj II 198 IV 415 vediyamano i 176 II 198  
 Vedalla II 7 103 178 III 86 177 361 *foll*  
 IV 119 °katha III 107  
 Vedha II 114  
 Venayika IV 175 183 *foll* \ 100  
 Vepakka i 223 *foll* vohara° III 413 sammoha°  
 panyetthi" III 416  
 Vepulla III 8 404 \ 152 *foll* 157 161 164 350  
 353 amisa° dhamma I 94  
 Vepuljata rāga° dosa° moha II 144  
 Vepollatta III 432  
 Vemattata kumanag vedanānag fe III 410 *foll*  
 Veyyakarana i 163 166 II 7 103 178 III 86  
 177 223 237 361 *foll* IV 135 ten v 50 *foll* 54  
*foll* parisuddhavyeyyakarano III 125  
 Veyyabādhika III 388

- Veyyāvaca, iii 41  
 Vēia, a°, iv 246 sapatta°, iv 247 pañca bhajāni  
     veiāni, iii 204 *foll*, iv 105, 407, v 182 pasavati,  
     v 183 *and passim*  
 Vēiājaka, iii 263 *foll*  
 Vēiamanī, ii 217, 253, v 252 *foll*, 257 260 *foll*,  
     304, 306 *foll*  
 Vēiambavāta i 137  
 Vēiocana ii 50  
 Vēlu, ii 73  
 Vēluuiya, i 215, iv 199, 203, 255  
 Vēlā, iv 198, 201, v 234, 250  
 Vēvanniya, v 87, 210  
 Vesāraja, ii 13, iii 297 *foll* (Tathāgatassa), ii 8  
     °ppaito, iv 83 186, 210, 213 sekha °karana-  
     dhammā, iii 127  
 Vessa, i 162, ii 194, iii 214, 242 vessī, iii 226 229  
 Vēaphalā (devā), ii 128 *foll*  
 Vokinna, i 123, 148, ii 232  
 Vocarita, iv 363  
 Vodāna, iii 418 *foll*, v 34 38 sacitta° i 91  
 Vodāyatī, v 169, 317  
 Vodittha, iv 363  
 Vosāna, antaiā, v 157 164  
 Vosārianiya, i 99  
 Vossagga, °iato, ii 66, iii 53, iv 6, 266 *foll*, 271,  
     284, 289, v 331, 336  
 Vohāia, ariya°, anariya°, ii 246, iv 307 °vepakka,  
     iii 413  
 Vyaggaha, iii 101  
 Vyāñjanāy, i 69, 72, 131, ii 139, 182, iii 49, 201  
     anvyāñjanaggāhī, v.. 348, 351 °patirūpako, i 69  
     pada°, i 59, ii 147, 168, iii 178 *foll* sa°, ii 147,  
     iii 152, 381  
 Vyatta, iii 117, 258 a°, iii 258  
 Vyantibhāva, v 292, 294, 297, 299  
 Vyasanā, i 33, v 156, 158, 160, 162, 169 *the*  
     *file, in detail, iii 147 first three ii 188 eleven,*  
     v 317  
 Vyākata, i 119  
 Vyakattai, iii 81  
 Vyākaiāna, aññā°, *the modes of, iii 119 pañhavyā-*  
     *karanāni, the four, in detail, i 197 foll, ii 46*  
 Vyādīnna, iii 64  
 Vyādhī, i 146, 155, 156, 176, iii 66, 103 devadūto,

- i 130 °dhammo i 139 146 fall ii 172 247  
 iii 54 fall 71 fall °bhayaŋ i 179  
**Vyapajjha** a° i 98 104 122 ii 231 fall iii 285  
 v 210 320 fall **व्यापाज्ज्बद्धिमुत्तो** iii 376 fall  
**avyāpajjharamo** iii 431 a° i 98 104 122 ii  
 231 fall iii 285 fall  
**Vyapatti** v 292 fall 297 fall  
**Vyapanna** i 262 a° i 262 **citto** i 268 299  
**Vyapado** i 194 280 v 274 fall *See also Nivaranā*  
*and Sañyojanā (orambhagiyamī)* adhammo i 258  
 261 a° dhammapadajii ii 29 fall abhijjhā° ii 14  
**avyāpadavitakko** i 275 orimaj̄ timaj̄ v 252 fall  
 °padoea ii 210 iii 92 iv 437 pariyyutthitena  
 cetasa iii 231 234 **vyapadaesa pupako vipako** i 251  
**Vyabadha** atta para L 114 157 216 ii 179  
**Vayika** a° ii 51

### Sa uttarachada L 181

- Saṇyama** kayena, vacaya manasū i 155 fall  
**Saṇyutta** ii 11 fall iv 216 vi ii 12 24  
**Saṇyuhati** iv 137  
**Saṇyoga** iv 280 **visaṇyogo** ii 57 280  
**Saṇyojanā** i 264 iv 216 uppattipatilubhikani  
 de ii 133 patippassambhanti ii 127 pahannaj  
 - gnechanti iii 443 pahiyanti i 44 242 iii 74  
 saṇyojanaj̄ pajahati iii 423 bhavaṇijyojanakkhayo  
 iii 354 vivallayi L 134 iii 246 444 fall iv 8 fall  
 sabbasaṇyojanātilto iii 346 timi i 242 (*in detail*)  
 satta iv 7 fall. (*in detail*) dasa v 17 tunnaj  
 saṇyojanaj̄ parikkhaya i 231 fall ii 89  
 238 iv 12 380 uddhambhagiyani pañca (*in detail*) ii 460 v 17  
 [pañc] jorambhagiyani ii 133 fall 160 iii 381  
 iv 67 211 459 *in detail* ii 459 v 17 [ap]pañt  
 nani ii 138 160 iii 85 fall pañcannaj̄ oram  
 bhagiyanaŋ saṇyojanaj̄ parikkhaya i 233 fall  
 245 290 ii 5 89 238 iv 12 fall 70 fall 146  
 380 399 423 fall v 343 fall  
**Saṇyojanāya** dhammo L 50  
**Saṇyojano** ajjhatta bahiddhā puggalo L 03 fall  
**Saṇvacchara** iv 139 252 fall  
**Saṇvara** ii 26 iii 387 v 348 351 a iii 449  
 v 145 148 *And see Indriya.* indriya ii 210  
 iii 360 cakkhundriya manyindriya° iii 387  
 fall. kuya° vaci ājiva v 88 ppadhanaj̄ ii 16

- Saṇvāsa, III 164 *foll*, IV 172 (cattālo) II 57 *foll*,  
78 saṇvāsenā sīlaj veditabbai, II 187 *foll*
- Saṇvingga, II 115
- Saṇvibhāgo, āmisa-°, dhamma-°, I 92, 150
- Saṇvuta, II 25, III 387 a°, III 387 *foll*, V 348, 351
- Saṇvega, I 43, II 114 *foll*
- Saṇvejanīya, II 120
- Saṇvohāna, III 77 saṇvohānenā soceyyaj veditabbai,  
II 187 *foll*
- Saṇsagga, IV 87 *foll* °ānāmatā, III 293 *foll*, IV 331
- Saṇsattha, III 109, 116, 230, 258, 393 a°, III  
233, 258 *fell*, V 130
- Saṇsappajātikā, V 289 *foll*
- Saṇsappati, kāyena, vācāya, manasā, V 289 *foll*
- Saṇsappaniya °paniyāyo, V 288, 291
- Saṇsappiṇi, IV 172
- Saṇsaya, II 24
- Saṇsaiita, II 1
- Saṇsādeti, IV 398
- Saṇsāra, II 10, 12 vacī°, I 79
- Saṇsīdati, III 89 *foll*, 157 *foll*, V 203
- Saṇseva, asappurisa°, V 113 *foll*, 117 sappurisa°,  
II 245, V 115 *foll*, 118
- Saṇhantī, IV 437
- Saṇhita, [an]attha°, III 196 *foll*, V 81, 263, 267,  
283, 285, 328
- Saṇhira, a°, IV 141 *foll*
- Sakadāgāminī, I 120, 232 *foll*, II 89, 134, 238, III  
348, IV 12, 292 *foll*, 364, 372 *foll*, 380, 394,  
V 85, 120, 138 *foll* °phala-sacchikiriyā, I 23, 41,  
IV 204, 208, 292 *foll*, 372 *foll* °phalai, III 272,  
441 *foll*, IV 276 “
- Sakalikā, II 199 sakalikagga, V 9 ‘
- Sakuna, II 209, III 241 *foll*, 368
- Sakkacca, II 147, III 172, 176, IV 211, 215
- Sakkāya, II 33, III 293, 401 °abhiññato, III 293 *foll*,  
435 °dīṭṭhi, III 438 IV 144 *foll* See also Saṇyo-  
jana °nirodho, II 165 *foll*, III 246, 401 °nirodho  
-gāminī patipadā, II 33 °samudayo, IV 401  
sakkā-yassa nissaramai, III 246
- Sakkāra, IV 160, 165 a°, IV 160, 165 °kāmo, II  
240, IV 1, 155 *foll* °gaiu, II 46 sakkāragaiukāia  
pūjanāsu, II 203 lābhā °silcho, II 26, III 377, IV 51
- Sakkharā, I 9, 253
- Sakkhalaka, III 76

- Sakkhi kaya iv 451 saukkhip karoti v 46 48  
 Sagga i. 55 *foll* 97 105 293 *foll* 297 ii 54 66  
     83 *joll* 226 237 253 iii 4 47 244 253 *joll*  
     264 iv 81 v 76 135 *joll* 296 302 304 *joll*  
     ekantasankho v 290
- Sankappa i. 281 ii 36 anavila v 29 *joll* kama°  
     iii 259 kama vyapada vihigsa v 31 padut-  
     thamana ii 30 iii 373 v 265 284 293 ap°  
     v 267 285 296 paripunna v 92 94 97 99  
     104 mecha gamma iii. 140 *joll* See also Magga  
     and Micchatta. vitakko iv 385 °rugo iii. 411
- Sankappeti ii. 36 •
- Sankasayati i. 69
- Sankassara asucisankaasaraasamacaro ii 239 iv  
     128 201 205
- Sankinna i. 123 ii. 232 iv 246 a ii. 28 *joll* iv  
     246 pari[k]kho iii 84
- Sankitti ii. 206
- Sankilittha v 169 a ii 248 iii 124 *joll*
- Sankilesa ii. 11 iii 418 *foll* v 34 38
- Sankilesika ii. 172 °dhammo ii. 247
- Sankilati iv 55 343
- Sankiyati ii. 29 iv 246
- Sanku ayo iv 131
- Sankejayati iv 55
- Sankhata arammana dhamma, i 83 dhamma ii  
     34 ditthi, v 187 °lakkhanani, i 152
- Sankharoti abhi iii. 371
- Sankhala iii 97
- Sankha iv 199 203 saddo ii. 186 mundika  
     i. 47 ii. 122 lihhitap v 204
- Sankhadati iii 304 *joll*
- Sankhara v 212 *foll* anicca° etc. sabbe sankhara  
     suditthā, v 174 anicca adhuva, anassanka, iv  
     100 abhi i. 112 asankhara sagankharaparinib-  
     bayi i 233 ii. 155 *foll* iv 14 72 *foll* 146  
     380 v 120 ayusankharaj ossajati iv 311 313  
     kaya citta v 111 kaya vaci° mano° i. 122 ii  
     158 231 niccato aniccato samanupassati, iii. 441  
     *joll* °nirodho i. 177 v 184 paasaddbhakaya ii  
     41 bhava° iv 312 sankhara datthabba ii  
     94 sankhāra niccato eukhato upagacchati, i. 26  
     *joll* iii. 439 sasankharaniggayhavāritavato iii 24  
     iv 428 sabbasankhāra anavatthitato khayi  
     saanti iii. 443 sabbasankharasamatho i. 133 ii.

118, iii 164 iv 423 *joll*, v. 8, 111, 320 322, 354 *joll* sabbasankhālesu aniccasatññā, v 111 sabbasankhālesu aniccañupassī, ii 150 *joll*, iii 83, 143, iv 13 sabbasankhālesu anodhiñ karioti, iii 443 sabbasankhālesu dukkhāñupassī, iv 14 sabbasankhālehi attiyati, v 111 sabbe sankhālā aniccañ dukkhā, anittā i 286 *See also Khandha*

Sankhāravat, ii 215

Sankhepa, atavī°, i 178 iii 66, 101 pabbata°, iii 396

Sankheyya, a°, iii 336

Sanga, iii 314, iv 289

Sanganikā, iii 256 sanganikavihāro, iii 101 sanganikālāmatā, iii 116, 293 *joll*, 310 330 422 *joll* iv 22 24, 331 v 134 164

Sangaha, āmisa° dhamma°, i 92 °balai, ii 142 iv 363 *joll* °vatthu, i 26 *the tow, in detail* ii 32 248 iv 219 364

Sangāma, i 106 ii 116 iii 89 *joll*, 157 v 65 vijita°, i 106, iv 340

Sangāhaka, iv 90

Sangāhika, iii 10

Sangha, ii 21, 79, 168, iii 439 ubhato°, iv 277 °gāravatā, iii 330, 423 *joll*, iv 28 *joll* sanghe agnāavo viharati, iii 247, 334 *joll*, 340, 439, iv 84 nālañ sanghabhbhāvapakñśituj, iii 145 °parināyako, iv 21, v 348, 350 *joll*, 353 °pitā, iv 21 v 348, 350 *joll*, 353 Tathāgatasāvakā°, iii 36 °phāsutā °-sutthutā, i 98 *joll*, v 70 bhikkhu°, i 56, 173 ii 65, 183, iii 31, 123 iv 395 bhikkhuni°, iv 280 bhikkhusangho viharanto phāsuvihareyya, iii 133 bhinno°, ii 234, iii 66, 105, 146, 179, 436 439 °bhedo ii 239 *joll*, v 73, 75 sanghañ anussarati, *see Anussarati* sanghānussatī, i 30, 42 garukaioti, iv 120 *joll* parivisatī, iv 215 saranauñ gato, *see Sarana (formula)* sobheti, ii 8 sanghādiseso dhammo, ii 242 sanghassa upatthānassa, i 279 sanghupatthāko, i 26, iv 81 sanghūposatho, i 209 sanghe aveccappasādo, *see Pasāda kankhati*, iii 249, iv 460, v 18 samaggo sammodamāno, iii 67, 105 °sammuti, iv 347 °sāmaggi, v 74, 76 āhuneyyo, d.c., iii 36, and *see next* supatippanno Bhagavato sāvakasangho, d.c., i 208, ii 56, iii 212, 286, 312, 315, iv 406, v 183, 330

- Sanghataniya III 10  
 Sanghata II. 42 43 *acchana sanghatamattaj* I  
 34 38  
 Sanghati II. 104 106 *joll* 210 IV 169 *foll.* v 123  
 Sacetaso I 254 *Cora = cittaunpanno*  
 Saccā II 25 *sacca ca akuppē ca* III 198 *appa* v  
 156 161 °*nama* IV 285 289 *pannuparacceka*  
 v 29 *foll* *parama*° II 115 *pathuparacceka*° v 31  
 bahn I 36 II 218 III 349 *foll* v 135 *toll* 139  
*foll* *brahmansaccani*, *cittari* II 176  
 Saccā °*vaca* II. 141 228 III 244 °*vadi* II. 209  
 IV 249 271 360 °*sandbo* II 209 .IV 249 389  
*Ariyasaccani the tour* I 175 *joll* III 12 *in detail*  
 I. 176 *foll* II 178 IV 186 210 213 384 *foll*  
*yathabhutaj* *pajanati* I 71 107 117 123 *foll*  
 165 220 235 244 263 288 II. 103 *foll* 171  
 184 195 202 211 250 III. 93 IV 397 *joll*  
*abhijanati* IV 178  
 Saccā mutthasacca See Satī.  
 Saccapeti IV 846  
 Saccessati IV 343  
 Sacchavi III 371  
 Sacchikaraniya (dhamma) II 182  
 Sacchikirya I 22 II 148 IV 332 *foll* *sotapatti*  
*phala* &c. I. 44  
 Sajjhā III 16  
 Sajjhaya III 22 a° IV 195 °*kiriyh* v 136  
 Sañcetana *ksaya vaci*° *mano* II. 157 *foll* *atta*  
*para* II 159 *rupasañcetanaya* &c. *dñkkha* *anatta*  
*unpassi* IV 147 v 360  
 Sañcetanika *kammag* v 292 294 297 299  
 [a]ksala v 292 *foll.* 297 *foll.*  
 Sañchindati II 33  
 Sañjagghati IV 55 343  
 Sañjambhari karoti I. 187  
 Sañjanati v 63 *pañhavikñanaj* &c. v 46 60  
 Saññati I. 76  
 , Sañña IV 85 *catasso* v 69 *the five in detail* III 79  
 277 *the six in detail* III. 413 *another list* III. 334  
 452 *the seven in detail* IV 24 148 v 107 *foll*  
*another list* IV 46 *the nine in detail* IV 387 405  
*the ten in detail*, I 41 v 105 309 *another list* v  
 106 310 *anatta*° I 41 III. 444 447 IV 353  
 358 v 810 *anicca*° III. 443 447 IV 353 356  
 396 v 810 *sabbasankharesu* v 109 111 *arañña*

III 343, IV 344 asubha°, *in detail (nic or siv)*, I 42, II 17, V 106 310 āloka°, II 45. III 323, IV 86 utthāna°, IV 168 kama°, iūpa°, IV 409 kāma°, vyāpādā°, vihīlsa°, III 428 *foll.*, 416 nekkhamma°, avyāpāda°, avihīlsa°, III 429, 447 °gato, II 128, IV 68, 422 tejo°, vāyo° V 325 divā°, III 323, IV 86 nibbāna°, III 443 dūkkha°, III 443 *foll.* pathavī°, āpo°, IV 312, V 325 °manasikāro, IV 415, 440 iūpa°, patigha-° nānatta°, I 41, 267, II 184, IV 40, 306, 349, 401, 410, 412, 416, 420 425, 427, 431, 434, 437, 443, 450, 452, V 208, 345 rūpasanīñāya dīc, anicca-nupassī viharati, IV 147, V 359 viditā, IV 32 *foll.*, 168 °vipallāsā, cattālo, II 52 virāga°, V 107, 109 *foll.* °vivaddha-kusalō, I 24 °vedayitamirodho, I 41, IV 306, 409, 418, 421, 426, 431, 434, 438, 447 *foll.*, 451 *foll.*, 465 °vedayitamirodhasamāpattiyyā sanīñā ca vedanā ca kantako, V 135 saññāngaj, II 79 saññānañ aggai III 202. saññānañ nānatasambhavo, dīc, III 410 samana°, tisso, V 210 °samāpatti, IV 426 hānabhāgīyā, thitibhāgīyā, dīc, II 167 See also Anupubbavilāla, Khandha, Jhānā (Arūpa), Nirodha, and Vimokha

Saññīñ, II 34, III 35, IV 427 a°, II 34, IV 427 ajjhattaj rūpa°, arūpa°, I 40, IV 305, 348 *foll.*, V 61 *foll.* anicca°, anatta°, IV 353, 358 appatte patta°, V 162 [a]kappiya°, [an]āpatti°, dīc, I 84 āloka°, II 211, V 207 evañ°, IV 427, V 60, 62 nānatta°, ekatta°, IV 39 *foll.*, 401 na pathavī, āpo°, dīc, V 7 *foll.*, 318 *foll.*, 353 *foll.* nevasaññino°, II 34 pacchāpui°, IV 87

Saññūhati See Sañyūhati

Satāka, eka°, III 383

Satha, II 41, III 35, V 157, 165 a°, V 168

Satheyya, I 299

Santhāti, III 366 santhāpeti, II 94

Santhāna, I 50, IV 190

Sandasandacāriñ, II 206

Sandāsa, f 210

Sanha, III 196 *foll.*

Sat, santo (*nom sg*), II 18, santaj, V 8, = 110! = 320, = 322, = 354 santindriyaj santamānasaj, II 38 [a-]santanivāso, I 78 sati (*loc*), I 176, III 338, IV 422, V 4, 6, 108, 121, 184, 314 *foll.* asati, IV 336, V 184, 313 *foll.* asmiti sati , II 212 *foll.*

- Sata III 325 IV 311 sampajano III 169 v 207  
 Satakkaku III 34  
 Satatavihara (cha) II. 198 (*read* sautavihara)  
 Satapadi II. 73 III 101 306 foll. IV 320 v 290  
 Satī I 95 II 93 v 95 98 foll. 104 foll. s° III  
 188 IV 192 anapanasati I 30 42 III 120 449  
 IV 353 v 109 *described* v 111 upathita° II  
 218 v 153 329 333 335 satuppada II 185  
 (cf Ja L 98) upat̄hita, apamut̄tha II 6 IV 176  
 kayagata, I 30 42 foll. IV 374 °nepakkaj IV 4  
 15 36 111 234 v 25 28 91 parimukha° satij  
 upatthapeti, II 210 III 320 IV 437 v 207  
 °balay I 94 II 252 *and see* Bala marpa° L 30  
 42 IV 317 320 miccha° samma *see* Micchatta  
*and* Magga (Ariya) muṭṭhaas II 185 218 v 153  
 157 159 161 164 329 333 335 vinayo L 99  
 satadhipateyyo II. 248 foll. IV 339 385 v 107  
 satarakkhena cetāa, v 30 antindriyaj *see* Indriya  
 °sampaṭṭiñcay *see* Sampajāñña. muṭṭhasaccay I  
 95 II 218 III 421 430 v 145 foll. 159 foll.  
 Satipaṭṭhanā II. 218 *the four* III 12 155 386  
 IV 126 foll. 203 225 457 foll. v 56 175 195  
 350 352 catunna° satipaṭṭhananay abaro v 114 118  
 kaye knyanupassi dhammesu dhammanupassi  
 vihārati, I 39 296 II 256 III 450 IV 300 foll. 457  
 Satimat I 24 II 35 IV 4 23 38 85 111 234  
 300 foll. 457 foll. v 25 28 91 *See also* Jhāna  
*(formula of third)*  
 Satij upatthita II. 218 III 199 IV 232 foll. v 40  
 muṭṭhas° L 70 II. 185 218 III 199 IV 232 foll.  
 micchā- samma. III 141 foll.  
 Satta L 35 55 foll. apaṭa v dipada II. 34  
 aparimana, IV 246 āgaminō anagaminō II. 159  
 foll. abbatasaravattanika v 60 dīṭh eva dhamme  
 parinibbayanī II. 167 opapatika *see* Opapatika.  
 kammasaṅka kūmīmadāyada, dc v 288 jatidhammā  
 jaradhammā dc., v 216 foll. thalaja qdaka I  
 35 para v 34 38 sattavanijja III 208 satta  
 vaeṣ the nine v 53 57 *in detail* IV 401 *seen*  
*called* vissñanatthitiyo IV 39 sattanay nanadhi  
 muttakatay v 34 38.  
 Sattakkhattuparama I. 233 235  
 Satti II. 117 IV 130 sūlaj III 97  
 Sattha kāya mano vac° IV 42 vanijjā III 208  
 nihita IV 249 251 255 *and paasum*

Satthaka, III 101, 307

Sattha<sup>1</sup>, I 38, III 21, 34, 247, 359 439, IV 190  
aññaij satthāiaj uddisati, III 439 tayo satthāro I  
277 pañca, III 123 *foll* satthāiaj upanissāya viha-  
iatī, IV 151 satthāiaj garukaioti, IV 120 *foll*  
satthāiaj hankhatī, III 248, IV 460, V 17 satthu-  
gāravatā, III 330, 423 *foll*, IV 28 *foll* satthāiaj  
agāiavo vihaiatī III 247 334 *foll*, 340, 439,  
IV 84

Satthi, II 245

Sathēia, II 169

Sadattha, aśuppatta°, V 207 *foll*

Sadaia, II 11, 172

Sadiso, I 125 'atthi me°' III 359

Sadda, III 30 *foll*, IV 91 akkhamo, khamo saddānaij,  
III 157, 159 *foll* amanāpa°, IV 248 itthi°, I 1.  
III 68 pathamassa jhānassa kantako, V 135  
puisa°, I 2

Saddhamma, I 69, III 7 *foll*, 270 satta, IV 108  
*foll*, 145 a°, V 245, 278 satta a°, IV 145 °gaiū,  
I 73, II 46, 84 °gaiutā, II 47 ciratthiko, III  
247, 340, IV 84 [ac]euto saddhammā, IV 294 *foll*;  
326 *foll* sunanto saddhammaj [a]bhabbo niyāmaj  
okkamituj , III 174 *foll*, 435 *foll* saddham-  
matthiti, I 98, V 70 saddhammaj sotukāmū, I 150  
(saddhammassa) antajadhbāna, I 58, II 147, III 176  
thiti, I 59, II 148, III 176 saddhammassa na  
vodaṭayati, V 169, 317 saddhammesu adhīmāniko  
hoti, V 169, 317 °savānaŋ, I 279, II 245 IV 25  
*foll*, 221, 223 °savānassa āhāro, V 115, 118

Saddha, I 166 saddhāni karoti, V 269, 273

Saddha (ad<sup>1</sup>), I 150, II '164, 218, 227, 229, III 3  
*foll*, 6 *foll*, 34, 80, 112, 127, '182, 199, 433,  
IV 38, 85, 145, 217, 220, 314 *foll*, 359 V 10  
*foll*, 124 *foll*, 153, 329, 333, 335, 337 as°, II  
227, 229, III 3 *foll*, 6 *foll*, 112, '181, 198, 433  
*foll*, IV 145, V 123, 125, 152, 158, 161, 329,  
333, 335 nivittha°, III 326 *foll*

Saddhā, I 150, 210, IV 23, V 96 with hui, oftappaj,  
vñiyaj, paññā, III 4, 352, IV 11, 353, V 123  
°adhīmutto, I 24 *foll* °anusāri, I 74, V 23 kusalesu  
dhammesu, IV 4 *foll*, 352, IV 11, V 123 *foll* °deyyaŋ,  
III 139 *foll*, IV 131 °dhanaj, III 53 saddhassa  
saddhāpadānāni, V 337 °pabbajito, I 24 °vimutto,  
I 74, 118, V 23 °vuddhi, I 287 saddhāya āhāro,

v 115 118 saddhaya vaddhatu L 152 III. 44  
 ° sampada i 62 287 II 66 218 III 53 181 IV  
 221 284 288 322 sampanno IV 270 *and passim*  
*See also Indriya Bala.*

Saddhasika IV 109

Saddhiviharij II 239 III. 69

Sanabhika II 37

Sanemika II 37

Santata santatakari °vatti II 187

Santāneti III. 90 96 *foll.*

Santasa II. 39 120 173

Santi II 24 pada, II 18

Santitthati IV 282 286 302 *foll.* 438

Santuttha II 209 IV 229 232 *foll.* V 25 28  
 67 91 130 154 201 a V 153

Santutthi II 27 31 III 219 *foll.* a° III. 432

Santutthita I 12 16 *foll.* III 448 a° I 12 16  
*foll.* 95 III 448

Santuasita IV 248

Santhara L 277

Santhara amisa ° dhamma ° pati I 93 tinasantha  
 rako, IV 250

Sandassala II. 97 IV 296 328 V 155

Sandittha sanditthiparamas I III. 335 a° IV 196

Sanditthika II 198 dhammo L 156 II. 56 IV 453  
*and see Dhamma nibbanap IV 453*

Sandosa V 293 *foll.* 297 *foll.* dhamma vinaya °  
 III 103 *foll.* kuya vacī ° mano ° III 358

Sandhatar blunnanay II 209

Sandhavita II 1

Sandhi L 153 V 195

Sandhovika V 202

Sannicaya amisa dhamma b° I 94 II. 23 suta °  
 IV 110

Sannicita II 108 111

Sannitodaka II 187

Sannidhi ° kurakaparibhogo II 109 IV 370 *foll.*

Sannidhipekha IV 60 *foll.*

Sannipatika II 87 V 110

Sannivasa [a]santa ° L 78 sannivuttha IV 803

Sannisadeti II. 94

Sapatta IV 94 *foll.* ° bharo II 210

Saparidanda I 264 266 283 292 295

Sappa III. 97 260 *foll.*

Sappabhatta II 45

- Sappāya, i 120, iii 143 *foll*, 189 °asappāyo, iv 33  
 °kīriyā, v 136 a°, v 136
- Sappi, i 278, ii 95, iii 219 iv 103, 108 °mando,  
 ii 95, iii 219 °telaj, ii 207 v 234, 250
- Sappitika, sukhaŋ, i 81 °ārammanai, i 81
- Sappurisa, i 90, 102, 105, 142, 293, ii 3, 77,  
 179, 217 *toll*, 253, iii 46, iv 244 °dānāni,  
 iv 243 °bhūmi, asappurisabhūmi, i 61 °pañ-  
 ñattaj, i 151 °sañsevo, ii 245 °upassayo, ii 32
- Sabala, °kārī, ii 187
- Sabbāññu, i 214
- Sabbattatā, sabbatthatā, iii 225, v 299, 344
- Sabbāvaj, sabbāvato kāyassa, iii 27 sabbāvantaj  
 lokaj, v 299 *foll*, 344 *toll*
- Sabrahmaka, ii 70
- Sabhā, i 128, 143 sabhaggato, i 128
- Sabhāga, °vutthika, iii 14 *foll*
- Samaya °vimutto, iii 173 asamayavimutto, v 336
- Sama, i 293 *foll*, ii 62 152 *foll* (parisā), i 74.  
 °citta, i 65, iv 215 °saddhā, ii 62 °cañiyā,  
 i 55
- Samagga, ii 240, v 74 *foll*, 265 (parisā), i 70, 242  
*foll* samaggārāmo, dc, ii 209, v 267, 285
- Samangibhūta, ii 125
- Sammaggata, ii 43, 65, v 265
- Samajīvitā, ii 281 *foll*, 286, 322
- Samana, i 66, 260, ii 9, 30, 81, 143, 238, iv  
 340 appiccho, santuttho, dc, iv 233 as°, iv 128;  
 201, 205 °uddeso, ii 78, iii 343 °kaianiyāni,  
 i 229 °dukkhāni, °sukhāni, iii 146 dutiyo, dc,  
 ii 238 °dūsi, dc, ii 169 *toll* °dhammo, iii 371  
 pacchā°, iii 187 °patirñño, ii 239, iv 128, 201,  
 205 °brāhmaṇa, i 110, 173 *toll*, 226, ii 9, 53,  
 200, iii 46, 77, 384, v 64 °macalo, °pundaiñko,  
 ii 86 *foll* Sakyaputtiyo, iv 202, v 196 °sukhumālo,  
 ii 86, iii 130
- Samanaka? samanaka, sasanaka, ii 48
- Samatā, vñiya°, iii 375 *foll*
- Samatta, iii 359 yathāditthi°, v 212
- Samatittika, iii 403
- Samatha, i 61, 95, 100, ii 140, 247, iii 449 ceto°,  
 ii 92 *foll*, iii 86 *foll*, 116 *foll*, 297, ii 360,  
 v 99, 131 damatha°, ii 38 °vipassanā ii 157.  
 sabbasanakhñia°, i 133, v 110
- Samanugāh-atī, -yamāno, v 156, 158 160, 162

- Samanubhāsa, II 253 *foll.* III 330 369 423 IV 75  
     v 305 *joll.*  
 Samanubhasati v 156 158 160 162  
 Samanuyuñjati v 156 158 160 162  
 Samantapasadika I 24  
 Samannaharati III 162 *foll.* 402 *joll.*  
 Samavaya II 41  
 Samavekkhati II 82 244 a° II 244  
 Samavepakin III 65 *foll.* 103 153 v 15  
 Samagama II 51 III 31  
 Samacara [a]parisuddhakayo &c II 200 v 79  
     Tathdgato IV 82 sanhassara II 239  
 Samatapa III 346  
 Samadana adhisila adhicitta adhipatñā sikkha I  
     229 kamma° III 417 419 v 33 37 200  
     340 sammaditthi II 52 sammaditthika *see*  
         Cakkhu (dubba) [na]samaditthabhyaj &c v 191 *foll.*  
 Samadapaka II 97 II 296 328 v 155  
 Samadahati samadahaj v 112  
 Samadhi I 36 39 v 2 311 a° I 81 III 420  
     ññāphalo IV 428 arayo II 1 239 IV 105  
     [s]avitakko [s]avitaro IV 300 *joll.* appamano III 24  
     IV 421. indriyan *see* Indriya °katha I 125 °kusalo  
     IV 34 °khandho I 125 162 291 II 20 III 15  
     • 134 271 v 16 326 garavata, IV 28 *foll.* sama  
         dhaj garukaroti IV 120 *foll.* ceto II 54 III 61  
         397 IV 78 jhanavimokkha III 417 419 *joll.*  
         v 34 38 nimittag I 266 III 23 patilabho  
         I 132 v 7 318 320 353 *foll.* °pamukha IV 385  
         °pamukha sabbe dhamma IV 330 v 107 pari  
         kkhara, satta IV 40 °balaj I 94 II 253 *and see*  
         Bala. °bhavana *the four in detail* II 44 *joll.* III  
         25 *foll.* samadhangaj II 79 samadhi manggo a  
         kummaggo III 420 samādbimbha cavessati III 343  
         samadhistanī paripurakari II 136 IV 380 mattasō  
         kārī I 231 IV 381 samādhissa kallita gocara  
         abbhūharakusalo III 311 IV 34 samadhisā samu  
         patti &c kusalō III 311 427 *foll.* it 34 °sajvat  
         tanika II 67 sampada III 12 *foll.* 81 sampanno  
         III 81 134 v 130 sāro II 141 sukhaj sama  
         dhatthaj anisañsañ v 2 *foll.* 311 *joll.* [a] sukhaj  
         I 81 suññato animutto appaññihito I 290 sokho  
         pi vuttio I 219 *in connection with* Idhū III 425  
         IV 421  
         Samma II 89 III 15 19 137 200 360 423

- iv 99, v 4 *foll*, 314 *foll* ariyo. pañcangiko, iii  
25 *foll* sammā° dhammapadaṇ, ii 29 *foll*
- Samānattatā**, ii 32, 248, iv 219, 364
- Samāpatti**, akusalassa, iii 5 anupubbavihāra°, nava,  
iv 410, 448 °kusalatā, i 94 °vutthāna-kusalatā,  
i 94 °kusalo, iii 427, iv 34, v 156, 158 *foll*, 162  
jhānavimokkhasamādhi°, iii 417, 419 dvayandvaya°,  
iv 54 *foll* vihāra°, iii 398
- Samāpanna**, ii 42 *foll*
- Samārambha**, kāya°, vacī°, mano°, ii 197 *foll*
- Samāhita**, iii 343, iv 312, 343 *foll*, v 3, 93, 95,  
97, 312, 329, 333, 335 a° -sankappo, ii 23  
dhammosamahitassa, iv 229, 232, 234 °indriyaṇ, ii 6
- Samitāviṇ**, ii 49 *foll*
- Samihita**, iii 224, 229
- Samukkaṭha**, iv 293
- Samugghāta**, ii 34, iii 407, v 198
- Samutthāna**, ii 87, v 198
- Samutejaka**, ii 97, iv 296, 328, v 155
- Samudaya**, kamma°, i 263 dukkha°, i 177
- Samudācarati**, iii 124, 131, iv 415, 440, v 103
- Samudāhāra**, piya°, v 24, 27, 90, 201, 339
- Samudeti**, iii 338
- Samudda**, i 243, ii 48 *foll*, 140, iii 240 acchāriyā  
abbhutā dhammā mahāsamudde, iv 198 *foll*, 206  
*foll* °angamā, °ninnā, dī, v 22 °kkhāyikā kathā,  
v 128 mahā, i 227, ii 55, iii 52, iv 101, v 22,  
114, 116 *foll*, 119
- Samussayo**, ii 42
- Samusseyya**, i 199
- Samuppāda**, dhamma°, iii 406, 408.
- Sameti**, samayataṇ, ii 24
- Samodhāna**, samodhānaṇ gacchatī, iii 364, v 21
- Samosaṇana**, iii 364
- Sampacuia**, ii 59, 62
- Sampajāñña**, i 13, 16 *foll*, 95, ii 93, iii 307, 430,  
iv 320, v 93, 95, 98 *foll*, 104 *foll* satī°, i 43,  
ii 44 *foll*, 210, iv 166, 336 satisampajāññassa  
āhāro, v 115, 118 asatā° āhāro, v 113, 117
- Sampajāna**, iv 47 *foll*, 167 *foll*, 300 *foll*, 311, 457  
*foll* °kālī, ii 210, v 206 °musā, i 128, iv 370  
*foll*, v 265
- Sampajjalita**, iv 131
- Sampatti** (upāsakassa), iv 26 atta° paia°, iv 160, 162.
- Sampada** (*n*), v 228, 256

- Sampada tisso i 269 *foll* 287 *the tree in detail* iii  
     147 attha iv 322 akappa° pativara° i 38  
     kamma° attha° *tc* iv 238 *foll* citta i 269 i II  
     kammananta° ajiva° i 270 ditthi° i 90 269 *foll*  
     paññā° i 287 iv 322 saddha *de* i 62 287  
     ii 53 118 i II iv 322 sila° i 90 269 i II  
     287 iv 322  
 Sampadaleti ii 33  
 Samparnya °sukhay iv 354 iv 280 299 322  
     °hitay iv 284 288  
 Samparayika iii 49 361 iv 28, 122 (vijay)  
     i 47 48  
 Sampavaka papa kalyana° iii 422 iv 22 283  
     *foll* 287 *foll* kalyana v 21 109 338  
 Sampavattar iii 133  
 Sampalivetheti ii 131  
 Sampasada ii 199  
 Sampasuriyati iv 47 *foll*  
 Sampahayaka ii 97 iv 296 328 v 155  
 Sampayati v 50  
 Sampha ii 23  
 Samphappalapa i 269 i II 298 ii 60 81 141  
     209 219 230 iii 201 433 iv 248 v 201 251  
     *foll* 258 261 *foll* 267 270 *foll*  
 Samphassan agg° dandha° mattha v 121 cakkhu  
     samphasso *tc* aniccaanupassī iv 117 v 319  
     mūryasa° ii 117 143 iii 163 188 v 15  
 Samphassaja, vedanaya *tc* iv 147 v 301  
 Samphuttha v 103  
 Sambudha iv 426 449 gharavaso v 201 putta°  
     sayanay iv 281 v 333  
 Sambubhana i 62 iv 51  
 Sambuka appi i 9 iii 393  
 Sambuddha ii 4 ennum° i 76 *foll* 110 112  
     142 186 266 ii 9 21 33 168 i II 245 See  
     also Buddha (*formula of path in the*) abdn ii 120  
     anabdn° i 186  
 Sambojjhangā See Bojjhangā  
 Sambodha i 258 ii 200 iii 210 *foll* 320 *foll*  
     v 216 238 *foll* sukhay iv 311 pakkhikaranay  
     dhammanay upanisa bhikkhunya iv 351 *foll*  
 Sambodhi ii 14 °parayano i 232 ii 80 89 238  
     iii 211 iv 12 40, v 182, 184 yanga v 233  
     253 *foll*  
 Sambhata iii 38 iv 266 *foll* 285, 289 322

- Sambhava, II 10 18, 70 upāsakassa, IV 26 atta°,  
     IV 312 tulaj atulañ ca „, IV 312 mātāpettika°,  
     IV 386
- Sambheda, I 51, V 82
- Sambhoga, āmisa°, dhamma°, I 92
- Sammaggata, I 269, II 226, V 265, 268
- Sammajjanī, II 170
- Sammatta, I 121, III 436 foll., V 212 *thr ten*, V 240.
- Sammada, I 3, V 83
- Sammaddasa, II 18
- Sammāditthi, I 30, 87, 292, 299, II 76, 119, 220,  
     226, 228, 255, III 15 423, 432, 447, II 2, 156, V.  
     252 foll., 258, 261 foll., 274 foll., V 305 foll., 308,  
     327 kusalānay dhammānay pubbangamo, V 236  
     cetovimuttiphalā , III 20 °samādānā, II 52  
     °kammasamādāno, V 69 *See also* Magga (Ari-  
     yatthangiko)
- Sammāditthika, I 31, 33, 60, 165, 241, 269 271  
     foll., 299, II 89 foll., 220 foll., 255, III 115, 138,  
     II 290, V 69, 124 foll., 154, 199, 267, 270, 272
- Sammāppadhanā *See* Padhāna
- Sammāpasa, II 42, IV 151
- Sammijita, II 104, 106 foll., 210
- Sammukhavinaya, I 99
- Sammukhibhūta, III 404 foll., 407 foll., V 226;  
     256 sammukhibhāvā, I 150
- Sammosa, I 58, II 147, III 176 foll. gacchati, III 361  
     foll.
- Sammoha, II 174, III 54 foll., 416 a°adhīmutto,  
     III 376 foll. °vepakko, III 416 sammūlha, I 165
- Sayāna, II 13 foll.
- Sara (*sea*), II 55, IV 101 .
- Sara (*remembrance*), II 21 .
- Sai a (*voice*), I 227, °kutti, III 251 (Vin Texts, III 72)
- Sai ana, I 155 foll. appati°, II 147 saranañ gacchati,  
     I 25 foll., 157, 159, 160, 166, 168; 173, II 24,  
     113, III 242 (*formula*), I 56, 123, 226, III 35;  
     IV 185, 210, 214, 220, 222, 245, 266, 268, 395 .
- Saraniya, I 106 .
- Sarada, IV 102, V 22 .
- Sarabhu, II 73
- Saravati, III 375
- Sarāva, I 161
- Sai itai, II 35, III 11, IV 111, 234, V 25, 28, 91
- Sai ira, I 50, III 57 foll., 323 foll., IV 190 tan jīvanj .

- tay<sup>o</sup> ii 41 v 91 180 193 196 da v sari  
 rattha, v 88  
 Salaka n 107 110 gahit i 21 iii 106 anuttarā i 160  
 Sañjayatana i 176 /all  
 Salla iv 289  
 Sallkpa katha ii 182 194 iii 101  
 Sallekkha iii 219 /all  
 Savana i 121 iii 111 /ll v 131 /ll savannanay  
     aggay iii 202 anuttaravaj iii 281 ll /ll kal na  
     dhamma iii 981 iv 161 dhammas ii 110  
     [a]saddhammavatna a sharo v 113 ll 117 /all  
 Savantii iv 199 202  
 Savipradana ii 161  
 Sava v 202  
 Sasra ii 78  
 Saesata i 41 v 193 +  
 Sasse ii 78  
 Sahattha sahatttha santappeti sampravachit i 271  
 Sahadhammila iii 1  
 Sahasyana iii 182  
 Sahasakara ii 209  
 Sahavaka ii 79 180 v 159  
 Sahita ii 118 iv 196  
 Saka i 211 29  
 Sakaccha alay<sup>o</sup> iii 81 101  
 Sakaccha dhamma<sup>o</sup> ii 140 iv 361 sakacchayava  
     pañña veditabbhi ii 187 sakacchayamano ii 189  
 Sakalya i 91  
 Sakunika, iii 303 sakunika ii 207 (i 1 sakunika)  
 Sakkhinappabhieda i 163  
 Sakhu i 152 ii 140 161 200 206 iii 17 17 /all  
     200 360 iv 99 336 v 4 /all 314 /all  
 Sagara ii 66 140 iii 62 7 111 116 /all 110  
 Saci Hogg ii 209 v 206  
 Sajiva iii 81 191  
 Satiyagalupaka iii 275  
 Satetar v 347 /all 351 359 (v M i 220)  
 Sañheyya (sañheyya) i 90 100 299 iv 118 330  
     v 167 167 310 361 °vinayo v 160 168  
 Sann i 240 295 ii 206  
 Sata °saktag i 81 °arammanay i 82 astatta i 32  
 Satacehiya iii 249 iv 460 /all v 17 /all  
 Sathalika i 71 ii 148 iii 108 179 /all 199  
 Sādiyati ii 51 347  
 Sadhana lands iii 166

- Sādhāvana, asādhāvanāni dhanāni, iv 7  
 Sādhikapossava, iii 403  
 Sādhū, v 240, 273 a°, v 240, 273  
 Sānuvajja, ii 3  
 Sāmaggi, iii 289, v 89  
 Sāmañña, i 142 *joll*, ii 27, iii 199, v 164 °attho,  
     iv 366  
 Sāmanera, iii 271, iv 347, v 73 °pesako, iii 275  
     °ā, iii 276  
 Sāmāka, °bhakkho, i 295, ii 206  
 Sāmāyika, iii 349 *joll*  
 Sāmīka, i 205, ii 58 *joll*, 78, iv 66  
 Sāmīci, °kammaij, i 123, ii 180 °patipadā, ii 65  
     °patipanno, ii 56, iv 310  
 Sāmuukkajisika, yā buddhānaj sāmuukkajisikā dhamma-  
     desanā, &c, iv 186, 210, 213 sabba°, v 194  
 Sāmuddika, iii 368, iv 127  
 Sāyanha, su°, i 294  
 Sāyatatiyaka, ii 206, v 263, 266 *joll*, cf i 296  
 Sāia, ii 110, 141, iii 20, 41, 200, 360, v 226  
     °ādāyī, iii 80 v 137 °tthiko, °gavesī , v 226, 256  
 Sārajjā, iii 127, 183, 203 pañcasārajjabhayaj, iv  
     364 °mānarūpo, iv 359  
 Sārajjati, i 260, iii 68, 158, 251, iv 359  
 Sārathi, ii 112, 114, 116, iv 190 *joll* . . .  
 Sārada, i 135, iii 404 vīta°, ii 24  
 Sāriambha, i 100, 299, ii 42 *joll*, 191, 193, iv  
     148, 350, 465, v 310, 361 a°, ii 192 sāriaddho,  
     i 148  
 Sāriavajj, iv 170 *joll*  
 Sārāga, i 264 tibba°, ii 30  
 Sārāniya, i 55, 281, ii 42 dhammā, iii 288, v 89  
 Sāriiika, ii 153 eka°, i 168 aneka°, i 168 *joll*  
 Sāreti, iii 28  
 Sāla, i 202, iii 214 °latthi, ii 200 °pupphako, iii 49  
 Sālli, iii 49, iv 231 °okkhettaj, i 241, iv 278 °bījaj,  
     i 32, v 213 °sūkaj, i 8 °yavakaj, iv 108, 111  
 Sālohitā, i 139, 222, ii 115, 194, iii 6  
 Sāvaka, i 88, 160, 206, 267, ii 190, iv 310 *list*  
     of, i 23 *joll* arīya°, i 10, 207, 267, ii 55, 63  
     *joll*, 195, 202, iii 2, 10, 45, 53 *joll*, 80, 207,  
     212, 284 *joll*, 312 *joll* iv 3, 5, 68, 118, 157,  
     245, 249 *joll*, 388, v 59, 137, 182 *joll*, 235,  
     299, 329 *joll*, 333 *joll* akaraniyo Mārassa, iv 109  
 Tathāgata°, ii 245, iii 381 titthiya°, i 279, iii

863 parinibbayañi II. 126 *joll* 129 sammasam  
buddho<sup>o</sup> III. 34

Savika *list of* I. 25 *foll* anya II. 68 III. 80 88

Sassa v 110

Sasanna II. 21 III. 304 IV. 104 235 317 °kāri II.  
26 buddha I. 294 buddhāna (buddhānāg) III.  
54 103 *foll* IV. 6 91 384 viññutasāsano III. 284  
satthu<sup>o</sup> II. 168 III. 256 IV. 148 186 280

Sasapa v 170

Sahasa v 177

Sikata surapna I. 253

Sikkhamana III. 276 \*

Sikkhā II. 243 *the three in detail* I. 229 *joll* 235  
240 III. 444 anuttariyāg III. 284 325 327  
°ajivasañcāpanno v 204 °kāmo I. 24 238 *foll*  
v 165 107 211 garavatā III. 880 428 *foll*  
IV. 28 *foll* sikkhāg garuharoti IV. 120 *foll* dnb-  
balyag III. 90 *foll* 96 *foll* IV. 457 402 *foll*  
paccañchati, II. 124 *joll* III. 67 95 *joll* 374 *joll*  
393 *foll.* IV. 195 v 318 samñdhanāg I. 238 *foll* IV.  
15 36 v 105 167 sikkhayañkankhati IV. 400 v 18.  
Sikkhapada I. 68 98 320 235 *joll* II. 14 39 243  
250 *foll* III. 113 138 195 262 IV. 21 66 140  
142 152 201 290 *foll* 352 357 395 v 23 25  
- 70° *foll* 80 198 398 *the five* III. 211 *foll* diyad  
dhasikkhapadasatāg I. 230 *joll* brahmacariyapaññ  
camani IV. 210 214.

Sigāla jara<sup>o</sup> I. 187

Singiy II. 26 IV. 255 258 262

Singhataka II. 241 IV. 187 376

Sita I. 261 atamattaya, I. 261

Sineba. See Sneha

Sippa III. 220\* IV. 281 286 322

Sippi °-sambukāg I. 9 III. 395

Sibbani III. 399

Sira adhosurañ I. 141 IV. 133 °valito I. 138

Siriñçapañ II. 73 117 143 v 15 \*

Silā yupo IV. 404

Silucçaya III. 346

Siloka asilokabhayañ IV. 364

Sita II. 117 143

Sitibhavati sitibhuta I. 133 v 65

Sitibhava III. 435

Sila *the five precepts called later Pañcasilan* I. 226

208 *foll*, 212, 276, iv 5, 220, 222, 246, 266, 271, 284, 288, 324, 406, 457, 463, v 183 *ten precepts not called Sīlāy here*, i 211, 269 *foll*, 297 *foll*, ii 59, 209, 219 *foll*, 253 *foll*, iv 249, 388, v 204 *foll*, 250 *foll*, 257, 260 *foll*, 264 *foll*, 269 *foll*, 274 *foll*, 283 *foll*, 290, 295 304 *foll* (*seven only*), ii 83 *foll*, iii 432 *foll* sīlangai, ii 79 attano sīlāmī anussatī, *dc*, iii 286, 313, 316 adhī°, i 240, iii 106, 133, 263, 444, iv 25 *foll* v 72 adhisīla-sīkhhā-samādānai, i 229 *foll* °anussatī, i 30, 42, iii 284 ariyan, ii 1 ariyakantai, iii 332 (ariyakantai), akhandai, acchiddai, asabalaŋ, iii 36, 132, 213, 286, 289, 313, iv 407, v 183 *foll*, 330 °kathā, i 125 sampadākathā, iii 81 kusalāni, v 1, 3, 311, 313 °kkhandho, i 125, 162, 291, ii 20, 210, iii 15, 134, 271, v 16, 206, 326 dus°, ii 58, 81 91, 225, 227, 229, 239, iii 19, 200, 252, iv 128 *foll*, v 4, 139, 152, 158, 161, 313, 315, 335 °dhanai, iii 53 °pañcuddhipadhhāniyangai, ii 195 °vipatti, i 268, 270, iii 252 °vipanno, pi 19, v 4 *foll*, 313 *foll* °visuddhi, i 95, ii 200 °uddhi, i 287 °sampadā, i 62, 95, 269 *foll*, 287, ii 66, iii 12 *foll*, 53, 181 *foll*; 253, iv 221, 223, 284, 288, 322 °sāro, ii 141 sīlāmī avippatisāratthāni, v 1, 311 sīlūposatho, i 210 sīlesu pañcipūlakārī, iv 380 sekhaŋ vuttaŋ, i 219

Sīla (*adj*), pañcuddhasilo, iii 124 buddhasilo, *dc*, v 66 [a]bhāvitasilō, iii 106 *foll*, v 42 *foll* sampanna-, ii 14, 39, iii 12 *foll*, 81, 134, 360, iv 270 *foll*, v 2, 130, 312, 314 *foll*

Sīlabbata, i 225, ii 62 °pañāmāso, iii 377, 438, iv 144 *foll*, 459, v 17, 144, 147

Sīlavay, i 150, ii 58, 60, 76, 81, 91, iii 127, 135, 138, 145, 183, 195, 206, 253, 262 *foll*, iv 85, 152, 220, 222, 290 *foll*, 314 *foll*, 352, 359 *foll*, v 2, 4, 10 *foll*, 28, 25, 66, 71 *foll*, 89, 141, 153, 198, 201, 312, 335, 338

Sīvathikā, iii 268 *foll*, 323

Sīsa, i 48, 207, ii 241, iii 16, iv 169 ādittasīso, ii 93, iii 307, iv 320, v 98, 95 98 *foll*, 104

Sīha, iii 121 °camma, iv 393 °nādaŋ, i 187, ii 9, 33, 121, v 32 °nādiko, i 23 °seyyā, i 114, ii 40, 244 Buddho, ii 24, iii 122

Sukāla, iv 334

- Sukka abhijati III 383 pakkha, II. 19 °maggo,  
 v 244 °vipakag II 230 *foll* See also Kanha.
- Sukha L 58 155 *joll* 191 195 258 II 63 *joll*  
 192 III 47 207 285 354 IV 157 450 v 1 *foll*.  
 213 311 *foll* 333 *foll* lists of I 80 II 69  
 adokkhamma IV 442 adukkhamasukha anisaŋgo  
 IV 442 anabhimibatti v 121 anavajja II 69  
 v 206 anuttaraŋ III 354 abhiratiya eñti sukhaŋ  
 patikankhag v 122 avyassaka° v 206 upakha IV  
 412 443 450 ekanta° II 231 III 409 ekanta  
 sukhapatiſaŋvedi v 84 *joll* diṭṭhadhamma IV  
 281 285 363 v 10 *foll* dibbag I. 213 III 33 IV  
 242 252 *foll* 257 261 396 davamanussaŋvaj  
 III 355 °dunkhaŋ I 123 II 158 III 440 nibbana  
 sukhānupassi IV 14 nelkhamma paviveha upa  
 sama° sambodha° III 31 342 IV 341 patipada  
 II 149 bahujana III 355 vipako I 98 IV 245  
 v 294 vipako dhammo v 244 277 saññi II 52.  
 samisaj I 81 III 412 sukhaŋ vibharati I 96 III 3  
 429 sukhaŋ seu I 136 138 sukhaŋ va dunkhaŋ  
 patisaŋvedeti I 173 sukhapatiſaŋvedi II 14  
 sukhānag aggaj III 202 sukhudrayaŋ I 97 215  
 IV 255 v 204 *foll* sukhudrayo dhammo v 243 277  
 seyya passa (phassa°) middha° III 249 IV 87  
 343 461 v 18 °saharo IV 245
- Sukhiy II 185
- Sukhuma II 171
- Sukhumala I 145 II 86 *foll* III 180
- Sunkadayaika I 54
- Sugata L 63 192 227 II 1 3 56 113 147 III  
 34 194 214 239 °vinayo II 147
- Sugati III 3 205 v 268:
- Suggahita II 148 168 III 179 ggahi III 79
- Sucarita L 152 294 the three in detail I 19 *foll*  
 52 57 62 102 105 114 256, II 112 119 121  
 226 III 267 446 IV 178 v 35 69 kaya vacī°  
 only v 39 kayena, &c., sucaritaj carati II 85 III  
 385 cattari vacusucaritam II 141 228 aharo  
 v 115 118 paile anisamaŋaucarite III 267
- Suci L 273 298 v 268 a III 226 v 109 266
- Sucimat IV 840
- Suññata patisaŋyutto I 72 III 107
- Suññagara IV 139 392 v 88 131 gato III.  
 353 IV 437 v 109 207 323 *foll*.

- Sunhā, ghaīa°, iii 91  
 Suta, i 210 ii 6 *toll*, 25, 97, 172, iii 14, 80  
     appas°, ii 6 *toll*, 218, iii 181, v 40, 152 bahus°,  
     ii 6 *toll*, 76 218, iii 53, 78, 113 *toll*, 127, 152  
     182 *toll*, 261 *toll*, iv 6, 23, 38, 110, 152, 217  
     220 290 *toll* 314, v 10 *toll* 23, 26, 40, 71 *toll*,  
     80, 89, 153, 163, 198, 338 °āvudha, iv 110  
     °dhanan̄, iii 53, iv 1 *toll* °dhaīo ii 23, iii 152,  
     261 *toll*, v 23, 26, 71 *toll*, 80, 89 153, 163,  
     198, 338 °sannicayo, ii 23 iii 113 *toll*, 152,  
     262, iv 6, 110, v 23, 26, 71 *toll*, 80, 89, 163,  
     198 338. °sampadā, iii 53, 181
- Sutavat, ii 178, iii 55, iv 68, 157 as°, iii 54,  
     iv 157.
- Sutta, ii 7, 103, 178, iii 86, 177, 361 *toll*, iv 113.  
     suttaso, v 72 *toll*, 81.
- Suttanta, i 60 69 72 *toll*. ii 117 iii 107, 178
- Sudanta, iv 376
- Suduttāra v 232 *toll*, 253 *toll*
- Sudda, i 162 ii 194, iii 214 suddī, iii 226, 229
- Suddha, ii 166
- Suddhi, iii 439
- Suna, sunehī pādehī, iv 275
- Sunakha, i 48, ii 122 brāhmaṇadhammā sunakhesu  
     sandissanti, iii 221 *toll*
- Sunaya, iii 179 sunnaya, ii 148
- Supāpīka, ii 203
- Supīna (soppaṇī), i 261, iii 97, 251, v 342 pañca  
     mahā° bodhisattassa, iii 240
- Suppatikāa, i 123
- Suppatippatālīta, iv 263, 265
- Suppameyya, i 266
- Suppavatti, iv 140
- Subbaca, iii 180
- Subha, ii 52 °tthāyī, v 60 -nimittāy, i 3  
     Asubha, ii 52, iii 446, iv 553, 358 °saññā,  
     iii 79, iv 46 (*see or*) *sūr*, *in detail*, i 42, ii 17,  
     v 106, 310 °anupassī, iii 83 *toll* °-nimittāy, i 4  
     87, 200 °nimittānuyogo, iii 32 uddhūpātakāy  
     vinilikāy vīpubbakajātāy, saññāy, iii 324
- Subhaiatā, ii 280
- Sumatikata, i 239
- Sumana, ii 198
- Sumedha, ii 49 sumedhasa, ii 70
- Surabhi, iii 238

- Sura i 295 ii 58 206 mado iv 218 °meraya  
panaj i 261 ii 58 merayamajjapamadaṭṭhanaj  
i 212 ii 58 66 99 217 iii 85 53 171 203  
foll 210 iv 271
- Suriya i 227 ii 58 189 foll °mandalaj i 288  
dutiyo etc iv 100 foll
- Suvaca iii 78
- Suvapna iv 255 duhbanno iv 305 v 61 68
- Suvapnakāra i 258
- Susamā atthangasusamagato iv 271 273
- Susana i 241 ii 210
- Susu ii 22 iii 66
- Suauka ii 128 125
- Sussusā v 186 a v 186 sussusanti, iv 893
- Suhajja iv 96
- Suka sālu yava° i 8
- Sukara kukkuta° ii 42 foll 209 °majeay iii 49
- Sukarika ii 207 iii 308
- Suciighatika iv 206
- Supa iii. 49
- Sura iv 107 110
- Sūla l 48 ii 122 sula v 110
- Sekha l 68 96 219 231 ii 87 90 862 (dhammo)  
iii. 15 foll 422 pañca dhamma sekhassa bhikkhuno  
iii 116 foll. cha, iii. 829 satta iv 24. attha  
iv 881 balani the tree see Bala °vesarajjakarapa  
dhamma iii. 127
- Asekho l 68 162 iii. 271 v 16 326 kittavata  
bhikkhu v 221. dasa asekhiya dhamma, v 222
- Segalaka l 187
- Settha devamanussanaj iv 88 v 326 lokassa iv 176
- Sata iii. 241 setacchatta, i 145
- Satattika l 160 iv 279
- Satughata l 220 261 ii 145 foll
- Sedavakkhitta ii 67 69 iii 46 76 iv 95 282
- Seua iii. 397 v 82.
- Seuapatī iii 38 iv 79 180 ko iii. 76 78 300
- Senasana *passim* itaritara ii 28, iii 145 foll  
v 67 pañcangasamannagato, v 15 pañimpako i  
24 iii 272. pantaj senasana j ii 187 iv 291 v  
67 202. °paviveko i. 240 foll senasana kalyāṇa  
kamo iii. 109 sevitahbag v 101
- Semha ii 87 iii. 101 181 iv 320
- Sayyo atthi ma iii. 359
- Seyya i 296 catasso ii 244 °pvasathapadipeyya

- ii 85, 203, iii 385 iv 60, 239, v 271 *foll* °ni-  
sajjattthaiamassa, iii 53
- Sevāla, iii 187, 232, 235. °mālaka, v 263
- Soka, i 144 °nāsanāŋ, ii 21 °paridevo, iii 32, 238,  
326 *foll*, v 194, 216 *foll* °sallāŋ, iii 51, 58  
sokasabhayaŋ, v 83.
- Sokhumma, *the four*, ii 17 *foll*.
- Sogandhīka, mayo, v 173.
- Socicca, iv 291
- Soceyya, i 94, ii 187 *foll*, v 263, 266 *foll* a°, v  
264 *foll*, *the three, in detail*, i 271 *foll* kāyena,  
vācāya, manasā [a]soceyyaŋ, v 264 *foll*
- Sonda, a°, iii 88, iv 266
- Sota, obita°, iv 115 v 151 dibba-sotadhūtu, i 255,  
iii 17, 29, v. 199 dhamma°, iii 285 *foll*, 350, v.  
140, 143 dhamma° sampanno, v 329 *foll*
- Sotai, ii 116, iii 161 *foll*
- Sotānugata, ii 185
- Sotāpatti, cattāni °y-angāni, iii 12, iv 105, 407, v.  
182 *foll* °phalaŋ, iii 272 *foll*, 411 *foll* iv 276  
°-phala-sacchikiriyā, i 23 44, iii 441, iv 201, 208,  
292 *foll*, 372 *foll*
- Sotāpanna, iv 361 372 *foll*, v 85, 120 sotāpanno  
hoti avinipātadhammo , i 232. ii 80, 89, 238,  
iii 331 *foll*, iv 405, 407, v 182. 184 khīnanuayo  
'mhi sotapanno, &c, iii 211 sotāpatti-phala  
sacchikiriyā patippanno, iv 204, 208
- Sotāvadhānaŋ, i 198 kusalesu dhammesu, v 126
- Sotukamyatā, a°, v 145 *foll*, 148
- Sotukāmo, i 150, iv 115
- Sotti, i 208
- Sotthāna, sampaiāyikai, iv 271, 273, 285, 289
- Sotthi, ii 68, iv 266, v 347
- Soppa See Supina
- Sobbha, i 243, ii 140, v 114 *foll*, 117. 119
- Sobhana, pañsa°, ii 225 sangha°, ii 8
- Sobheti, ii 8
- Somanassa, ii 69, iii 207, 288
- Soracca, i 94, ii 68, 113, iii 248
- Sorata, ii 43, iii 349, iv 376 °sorato, iii 393
- Sovaggika, ii 54, 68, iii 46, 51, 259, 336, iv 245
- Sovacassa, ii 148, iii 180 °kālānā dhammā, v 24,  
26, 90, 338
- Sovacassatā, i 83, iii 310, 423 *foll*, 449, iv. 29
- Sovanna, °alāŋkālāni, °dhajāni, iv 393

- Sosanika III. 220  
 Sneha II. 10 *foll.* III. 25 394 *foll.* (sneha) I. 228  
 Svakkhata dhammo *see* Dhamma dhammadvinayo  
 I. 34  
 Svagata patimokkhāni, IV 140
- Hata °bhakkho I. 203  
 Hataka I. 215 IV 255 258 262  
 Hatapahata V 264 283 285 292  
 Hattha I. 47 II 48 165 III. 6 katahattho II. 48  
 °pajjotiko I. 47 II. 122  
 Hatthatthara I. 181  
 Hatthavalekhana I. 295 (*r. I. and II. 206 hattha palekhano*)  
 Hatthig II. 116 209 435 V 271 °dammasarathi II  
 116 III. 161 hatthajanayo I. 77 °kalabho, IV 435  
 Hadaya hadayaasa santi, V 46 *foll.* hadayangama, II  
 209 V 205 267  
 Hantar II. 116 III. 161 *foll.*  
 Harita V 234 250  
 Haliddi III. 230 233 haliddabhuñā, III. 383  
 Hasita I. 261  
 Hana II. 167 III. 349 *foll.* 427 °gaml III. 349 *foll.*  
 Hanī III. 434 V 17 96 123 *foll.* 126  
 Harahariy IV 137  
 Hasupafifiata I. 45  
 Hita I. 58 155 *foll.* 189 II. 191 V 212 a I. 58  
 189 194 II. 191 V 213 atta° para II. 95 *foll.*  
 179 III. 12 *foll.* IV 116 220 322  
 Hiraffia IV 393  
 Hiri I. 51 83 95 III. 4 *foll.* 352 IV 11 [a]hiriko  
 I. 51 83 95 II. 218 227 229 III. 3 *foll.* 7 *foll.*  
 112 421 433 IV 1 *foll.* 145 155 V 124 146  
 148 garavata, III. 331 II. 29 kusalesu dhammesu  
 V 123 *foll.* °balaj *see* Bala (the seren) hirottappaj  
 II. 78 II. 336 hirumat II. 218 227 229 III. 2  
*foll.* 7 *foll.* 112 434 IV 2 *foll.* 5 23 38 109  
 145 217 220 V 124 148  
 Hinā II. 154 III. 349 *foll.* V 59 *foll.* 140 200 340  
 attī me hinō III. 359 ekanga° III. 851 gammaj  
 potthujjanikaj &c III. 325 *foll.* hinayāvattati, III  
 393 *foll.* IV 195  
 Hetu with paccayo I. 55 *foll.* 66 200 IV 151 *foll.*  
 ahetu-appaccaya, I. 173 175 atta° para° I. 128 V  
 265 267 283 293 295 ayonisomanasikara V

187 ādīdassana°, *etc.*, v 47 āmisakiñcikkha°, v 265  
267, 283, 293, 295 issaraññumāna°, i 173 *joll*  
takka°, naya° i 189 195 vitakka°, i 195 ham-  
massa pavatīyā, v 86 pubbe kata°, i 173 *joll*  
°samuppannā dhammā iii 410 *joll*, 111 hetuso  
vipākaij pājānāti, iii 117 tay kissa hetu° iii. 303  
*passim*

Hetu ka, sa°, a°, i 82

Hema, °jalasañchanno, iv 393

Hemanta, iv 138

Hemantika, iv 127

II

INDEX OF PROPER NAMES



## II

## INDEX OF PROPER NAMES

- Aggālava catiya iv 216  
 Aggivesssa (pariharaka) ii 180  
 Anga mahajanapada i 213 ii 253 256 260  
 Angirasa (Buddha) iii 239  
 Angirasa brabmane iii 224 229 iv 61 *foll*  
 Aciravati ii 402 iv 101 198 *foll* 202 v 22  
 Ajapala nigrodha ii 20 22  
 Ajatasattu (Ajatasatta) raja Māgadho Vodehiputto  
     ii 182 iv 17 *foll* 20  
 Ajita paribbajaka v 229 *foll*  
 Ābhyavatana at Saketa iv 427  
 Āñinkondabīha rattasāṇunāy aggo i 23  
 Atthaka brabmane ii 224 229 iv 61 *foll*  
 Atthakanagara v 342 346 *foll*  
 Anāthapiṇḍika Sudatta dayakanañ aggo i 26  
     *consults the Buddha* i 62 *is admonished by the*  
     *Buddha* i 261 ii 65 70 iii 45-49 204 206 iv  
     392 405 v 176 184 *brings a congregation to the*  
     *Buddha* iii 211 *is referred to by the Buddha* iii  
     451 v 189 *rebukes paribbajakas* v 185  
 Anathapindikassa Ārāma i 1 47 63 101 118  
     278 ii 40 47 51 72 102 203 iii 1 32 45  
     50 57 63 67 203 279 298 331 336 344  
     358 451 iv 1 34 41 91 150 248 259 351  
     358 373 378 392 v 1 48 65 88 92 108  
     128 131 137 176 182 185  
 Anuruddha therā, dihbacakkhanāy aggo i 23  
     281 ii 239 iii 390 iv 228 *foll* 262 *foll*  
 Anotatta mahasara iv 101  
 Andhakavinda in Magadha, iii 138.  
 Andhavanna at Savatthi iii 359 v 0  
 Annabhara paribbajaka ii 20 176

- Apaīagoyāna, mahādīpa, i 227, v 59  
 Abhaya, i. 220, ii 200  
 Abhībhū, Sikkhissa sāvaka, i 227  
 Ambattha, gotta of Sūra, upāsaka, i 26, iii 451  
 Ambapālivāna, at Vesālī, iv 100  
 Añaka, bhūtappubbañ satthā titthakaro, iv 135 *foll*, 138  
 Añanemī (*sie*), bhūtappubbañ satthā titthakaro, iii 371, 373, iv 135  
 Añittha, upāsaka, iii 451  
 Avanti, mahājanapada, i 213, iv 252, 256, 261, v 46  
 Avīha, i 279  
 Asaññasattā (*devā*), iv 401  
 Assaka, mahājanapada, i 213, iv 252, 256, 260  
 Ānanda, therī, bahussutānai aggo, i 24 *his dialogues with the Buddha*, i 57, 132, 222-228, ii 82, 239, iii 132 *foll*, 138, 184, 194, 214, 323, 348, 381 *foll*, 402, iv 18, 37, 279, 312, 439, v 1, 7, 36, 75 *foll*, 108, 152, 311, 318 *intervenes in a dialogue*, i 169, ii 80, v 194 *is consulted*, i 215, 217, 220, iii 347, 402, iv 449, v 137, 196, 225, 342 *consults a therī*, ii 167, iii 201, 361, v 8 *is referred to by the Buddha*, ii 132 *foll*, iii 299, v 229 *visits a sick Sister*, ii 144 *foll* and *Brother*, v 112 *addresses the brethren*, ii 156, v 6 *and the laity*, ii 194 *attends the Buddha*, iii 344, 379, iv 204, 308, 374, 438 *intervenes for women in the Order*, iv 276.  
 Ābhassarī (devā), ii 127, 129, iii 202, iv 40, 401, v 60  
 Ābhassarupaga, iv 89, 105  
 Āramadanda, brāhmaṇa, i 66  
 Ālavaka, Hatthaka, the, i 26, 88, 136, ii 164, iii 451, iv 217 *foll*  
 Ālavī, i 136, iv 216  
 Icchānangala, in Kosala, brāhmaṇagāma, iii 30, 341, iv 340 *foll*  
 Isidatta, uncle to Mīgasalā upāsikā, gahapatī, iii 848, 351, 451, v 138 *foll*, 143 *foll*  
 Isipatana, i 110, 279, iii 320, 392, 399  
 Ukkattha, road from, to Setabbya, ii 37  
 Uggā, pañjhānaka, ii 180 |

- Ugga rajamahāmatta iv 6  
 Ugga gahapati Vesediko i 26 iii 49 foll 451 iv  
     208 foll 212  
 Ugga gahapati Hattigamako iv 212 foll 216  
 Uggata gahapati i 26 iii 451  
 Uggatasarira brāhmaṇa of Savatihī iv 41  
 Uggaha grandson of Mandaka, iii. 86  
 Ujjaya brāhmaṇa ii 42 iv 285  
 Uttara bhikkhu iv 162 foll.  
 Uttarakura mahādipa i 227 v 59  
 Uttarakanuka iv 896  
 Uttara upasika ii 347 foll  
 Uttara Nandamata upasika jhāyinay agga i 26  
     ii 164 iii 896 iv 68 foll. 848. ? - Velukantaki  
     i. 88  
 Uttiya paribbajaka i 198  
 Udayi brāhmaṇa i 228 ii 48 foll iii 184 192 322  
     345 iv 414 427 449  
 Udonacetiya iv 309  
 Upaka Mandikaputta of Rajagaha ii 181  
 Upacala thera, v 183 foll  
 Upavattana Mallanay salavana ii 79  
 Upavāna thera ii 103 iii 195 foll  
 Urazena Vangantaputta thera samantapasa  
     dikanay aggo i 24  
 Upali thera vinayadharanay aggo i 25 iv 148 v  
     70 foll. 77 foll. 201 foll. 207 foll  
 Uppalavanna therī iddhimantinay agga i 25 88  
     ii 164.  
 Urnvelakappa Mallanay nigama, iv 498  
 Urnvela ii 20 22. *Sef also Knæpna.*  
     "  
 Erapatha abirajakula ii 72  
 Eleyya rājay ii 180  
  
 Kakudha Koliyaputta m. 122.  
 Kakkaṭa thera, i 183 foll  
 Kakkarapatta Koliyānay nigama iv 281  
 Kanhha Revata thera, jhāyinay aggo i 24  
 Kaccana Maha thera, vibhajantinay aggo i 28 65  
     foll iii 299 314 321 v 46 255 259  
 Kajangala a town also a bhikkhuni v 54 foll  
     58 foll  
 Katissaha thera v 183 foll  
 Kandarayana brahmanī i. 67

- Kannamundā, mahānadī, iv 101  
 Kanhāgotama ka, ahūjājakuṭa, ii 72  
 Kaddamadaha, nadī, i 65  
 Kapilavatthu, i 219, 276, ii 196, iii 284, iv 220;  
     274, v. 83, 328, 332, 334  
 Kappina, Mahā, therā, bhikkhu-ovādakānañ aggo, i.  
     25, iii 299  
 Kamboja, mahājanapada, i 213, iv 252, 256, 261  
 Kammāsadhamma, v. 29  
 Kalimbha, therā, v 133 *foll*  
 Kalandakanivāpa, *at* Rājagaha, ii. 35, 172, 179,  
     iii 35, iv 402, 414, v 161  
 Kallavālamutta, Magadhesu gāma, iv 85  
 Kassapa, Uuvela-, therā, mahāparissānañ aggo,  
     i 25  
 Kassapa, Kumāra, therā, cittakathikānañ aggo,  
     i 24  
 Kassapa, Pūrana, ii 383 *foll*, iv 428  
 Kassapa (Buddha), iii 215, 217 *foll*  
 Kassapa, brāhmaṇa, isi, iii 224, 230; iv 61 *foll*.  
 Kassapa, Mahā, therā, dhutavādānañ aggo, i 28, iii.  
     299, v 161  
 Kassapagotta, bhikkhu, i 236 *foll*  
 Kānā, upāsikā, iv 348  
 Kānāya-Mātā, upāsikā, iv 348  
 Kātiyānī, upāsikā, aveccappasannānañ aggā, i 26  
 Kāranapāli, brāhmaṇa, *of* Vesālī, iii 236, 238  
 Kālakārāma, *at* Sāketa, ii 24  
 Kālāmā, *inhabitants of part of* Kosala, i 188  
 Kālī, upāsikā, Kurara-ghaṇikā, i 26, v 46  
 Kāludāyi, therā kulappasādakānañ aggo, i 25  
 Kāsi, i 213, iv 252, 256, 260 Kāsika, iii 391  
 Kāsi-Kosalā, v 59  
 Kīmikālā, nadī, iv 354  
 Kimbila, therā, iii 247, 339, iv 84  
 Kimbilā, iii 247, iv 84  
 Kisa-Sankicca, aññatitthiya, iii 384  
 Kisāgotami, therī, lūkhacīvaradhaiānañ aggā, i 25  
 Kukkutārāma, *at* Pātaliputta, iii 57 *foll*, v 342  
 Kunālā, mahānadī, iv 101  
 Kundadhāna, therā, pathamañ salākañ ganhantānañ  
     aggo, i 24  
 Kuddāla (Kuddālaka), sathā titthakaia, iii 371, 373,  
     iv 135  
 Kumāra-Kassapa *Sef* Kassapa

- Kumaripāñha v 46 (=S i 126 16)  
 Kurāraghara pabbata, Avantiṣu v 46  
 Kuru L 213 iv 252 256 260 v 29 *foll*  
 Kusinara L 274 n 70 v 70  
 Kutagārasālā at Vesali i 220 n 190 200 iii  
     38 49 75 142 167 236 239 iv 79 179 208  
     258 274 *foll* 279 *foll* 308 i 86 133  
 Kesaputta halamanaj niggama Kosalesu i 188  
 Kesi assadatmnsarathi n 112  
 Koṭṭhitā (Maha) therī, paṭisambhidappattanaj aggo  
     L 24 118 n 161 iii 290 392 398 iv 382  
 Kokanuda paribbajaka v 196  
 Kokalika bhikkhu v 170 *foll*  
 Komārabhacca See Jivaka.  
 Koravya rāṭṭha iii 369 *foll*  
 Koṇiya janapada n 62 194 iii 122 *foll* iv 281  
     Koṇiyadhitā i 26 n 62 n 348. Kohyaputta iv  
     281  
 Kosambi : 217 ii. 82 144 156 230 iii 122 132  
     184 202 iv 37 262 426 449  
 Kosala L 180 188 213 236 276 iii 30 214  
     301 341 402 iv 128 252 256 260 340  
     v 122  
 Khujjuttarā upasika bahusutanañ agga L 26 88  
     n 164 iv 348  
 Khema bhikkhu m 358  
 Khemī therī mahapaññanañ agga i 25 88 n 164  
     iv 347  
 Gaggara pokkharañ at Campa iv 59 168 v 151  
     189  
 Gangā i 250 n 101 198 202 v 22.  
 Gandhabba pariharaka u 180  
 Gandhara mahajanapada i 213 iv 252 256 261  
 Gayā iv 302  
 Gayasissa iv 302  
 Gavesi upasaka iii. 215 *foll*  
 Gijjhakuta at Rājagaha i 185 237 ii 29 73  
     176 181 iii 340 366 368 374 *foll* 383 iv 17  
     21 74 100 164 369 371  
 Giñjakāvasatha 'Brick Hall' at Nadika near  
     Pataliputta (D n 91 d<sup>c</sup>) iii 303 306 391 iv 316  
     320 v 322  
 Girīmananda therī, v 108, 112

Gūlibba ja, Rājagaha, ii 369, 371.

Gundāvana, at Madhuiā, i 67

Gotama, so addressed by (a) brahmins, i 55, 62, 155  
*joll*, 163-173, ii 35 *joll*, 42, 43, 172, 173, 232,  
 iii 30, 223, 230, 237, 337, 341, 357, 363, iv  
 18, 41, 54, 173, 285, 340, 428, v. 232, 234,  
 249, 269, 301 (b) by pañibbājakas, ii 100, 176,  
 v 193, 230 (c) by laymen, iv 181 (d) by himself,  
 iv 106 samana Gotama (*referred to as*), i 278, ii  
 181, v 48, 64, 185, 189

Gotamaka-cetiya, i 276

Gotami *See* Pajāpatī

Gomagga, Sūyapavane, i 136

Goyogapilakkha, near Benares, i 280

Gosīngasālavaṇadāya, near Vesālī, v 133 *joll*

Ghositāīma, at Kosambi, i 217, ii 82, 144, 156,  
 239, iii 122, 132, 184, 202, iv 37, 262, 426,  
 449

Candikāputta, bhikkhu, iv 402.

Campā, ii 59 168, v 151, 189

Cātummahāīājikā (devā), i. 210 *joll*, 213, 227,  
 iii 287, 313, 316, 332 *joll*, iv 60, 104, 119, 239,  
 242, 252, 256, 261. 307, v 59, 331, 334,

Cāpālaceṭiya, iv 308 *joll*, 311

Cāla, thera, v 133 *joll*

Cālikā, iv 354 °pabbata, *ibid*

Citta (gahapati of Macchikasanda, i 26, 88, ii 164,  
 iii 451

Citta, Hatthisālīputta, thera, iii 392, 398.

Cunda, kammāraputta, of Pāvā, v 263

Cunda, Mahā°, therā, iii 299, 355, v 41. 157

Cunda, rājakumāra, of Magadha, iii 35, v 263

Cundi, rājakumārī, of Magadha, iii 35, iv 347

Cullapanthaka, thera, saññā - yivaddha - kusalānan  
 aggo, i 24

Cetī (mahājanapada), i 213, iii 355, iv 228 *joll*, 232,  
 235, 252, 256, 260, v 41, 157.

Chaddantā, mahānadi, iv 101

Channa (pañibbājaka), i 215

Chabyāputta (ahūājakula), ii 72

Jatilāgahiyā, bhikkhuni, at Sāketa, iv 427 *joll*.

Jantugāma, iv 354

- Jambudipa i 35 37 227 *foll* v 59 jambudi  
paka iv 396
- Jambusanda *rāṭṭha* iv 90
- Japussoni brahmaṇa I. 56 158 166 II. 173 III. 362  
iv 54 56 v 233 249 269
- Jatiyavana *near Bhaddiya* III. 36 ,
- Jivaka Komarabhacca *of Rajagaha* upasaka I. 26  
III. 451 iv 222
- Jivakambavana *at Rajagaha* iv 222
- Jetavana *near Savatthī* I. 47 63 *foll* 100 118 278  
II. 20 47 51 72 102 202 III. 1 32 45 50 *foll*  
57 63 67 203 279 298 330 *foll* 336 344 358  
423 IV. 1 27 *foll* 34 41 91 150 248 259  
IV. 351 358 373 378 390 392 v 1 48 65 88  
92 108 128 131 137 176 185
- Jotipala *sattva titthakara* III. 372 *foll* iv 135
- Natika (Nadika) v 322
- Nataka (bhikkhu) I. 106
- Taduttari (Tatuttari) (deva) III. 287 314 316  
v 331 334
- Taduppaccaka (*a Brahmā*) v 171
- Tapassu Tapissa gahapati *of Uruvela* upasaka  
III. 450 iv 438
- Tapassu Bhallika vāpija upasaka, I. 26
- Tapoda (arama) v 196
- Tavakanika (gahapati) III. 451
- Tavatiyya (deva) I. 143 210 213 227 III. 287 313  
316 333 IV. 104 117 163 240 242 252 257  
307 396 v 59 331
- Tikandakivana *at Saketa* III. 169
- Tikanna (brahmana) I. 163
- Tissa bhikkhu III. 332 IV. 75 78
- Tissa IV. 348
- Tissaya māṭa, v 348
- Tusita (deva, devakayo) I. 210 214 228 II. 130  
III. 287 318 333 348 IV. 104 119 240 242  
253 257 261 312 v 59 198 331
- Todeyya brahmaṇa, II. 180
- Dakkhinagiri IV. 63
- Dandakappaka Kosalanay niggama, III. 402
- Dabba Malliputta thera I. 24
- Dassama gahapati *of Atthaka*, v 342 346 *foll*.

- Dīghajānu, Koliyaputta, Byagghapajja, or Kakkara-patta, iv 281
- Devadatta, 'acūnapaklante,' ii 73, iii 123, 402 foll., iv 160, 164, 402
- Dona, biāhmana, ii 37, iii 223 foll
- Dhammādīnnā, theī, dhammakathikānaij aggā, i 25
- Dhammika, thera, iii 366 foll
- Dhavajālīkā, at Mahisavatthu, iv. 162 foll
- Nakulapitā, gahapati, upāsaka, i. 26, ii 61 foll, iii 295, 297 foll, 451
- Nakulamātā, gahapatānī, upāsikā, i 26, 61 foll, iii 295 foll, iv 268, 348
- Nanda, theī, indriyesu-gutta dvārānaij aggo, i 25, iv 166 Nandamātā, see Uttarā, Velukantakī
- Nanda-Vaccha, aññatitthiya, iii 384
- Nandaka, theī, bhikkhunovādakānaij aggo, i 25, 193, iv 358
- Nandana, iii 40
- Nandā, theī, jhāyīnaij aggā, i 25
- Nandiya, Sakka, of Kapilavatthu, v 334 foll
- Namuci, ii 15
- Naleiupucimanda, at Verañjā, iv. 172, 197
- Nāgavana, neai Hatthigāma, iv 213
- Nāgīta, theī, iii 31, 341, iv 341
- Nāthaputta (Nātaputta), i 220, iv 180 foll 429
- Nādīka (Nātīka), iii 303, 306, 391, iv 316, 320  
See also Nātīka
- Nālakagāmaka, home of Sāniputta, v 120 foll
- Nalakapāna, Kosalānaij nigama, v 122, 125
- Nārada, bhikkhu iii 57 foll, 62
- Nāvindakī, pañihālākā, ii 180
- Nikata, theī, v 133 foll
- Nigantha, i 220, iv 180 foll, 185 foll, 429
- Nigrodhārāma, at Kapilavatthu, i 219, ii 196, iii 284, iv 220, 274, v 83, 328, 332, 334
- Nimmanarati (devā), i 210, 214, 228, iii 287, 313, 333, iv 104, 119, 240, 242, 253, 257, 261, v 59, 331
- Neiañjaiā, nadī, ii 20, 22
- Pankadhā, Kosalānaij nigama, i 236
- Pacetana, rājānī, i 111
- Pajāpatī, Māhā-, Gotamī, theī, rattāññūnaij aggā, i 25, iv 274 foll, 280

- Pañcala (Pañcala) mahajanapada I. 213 IV 252 256  
     260  
 Pañcalacanḍa devaputta IV 449 Pañcaliputta, *see*  
     Virakha  
 Paṭacara therī vinayadharanay aggo I. 25  
 Paṇḍitakumaraka Licchavi I 220 ,  
 Padmā npāsika IV 347  
 Panthaka thera sāññā vivaddha kusalanay aggo I 24  
 Paranimmitavasavatti (deva) I. 210 214 228  
     III. 287 313 333 IV 104 110 240 243 254  
     257 261 V 59 331  
 Paribbajakarāma *at* Rajagaha V 326  
 Palasavana *near* Lalakapana (Kosala) V 122 125  
 Pāsenadi Kosala rājā III 57 345 V 59 65  
     *joll* 69  
 Pāharada Asurinda IV 197 *joll* 200 *joll*  
 Pacinavansadaya Cetisū IV 228 *joll* 232 235  
 Pataliputta III. 57 *joll* V 342 Pataliputtako  
     V 347  
 Parayana Punnakapañha (S N 1048) I 133 II. 45  
     "Udayapañha, I 134  
 Pava V 263  
 Pingiyani brahmaṇa *of* Vesali III 236 *joll*  
 Piṇḍola Bharadvaja thera, alhanadikanay aggo  
     I. 23  
 Piyaka' kośarakkha *at* Pataliputta III 57 *joll* 62  
 Piliuda vaccha thera I 24  
 Puṇṇa Mantaniputta thera dhammakathikanay  
     aggo I. 23  
 Punniya bhikkhu IV 337 *joll* V 154  
 Pubhavideha mahadipa I 237 V 59  
 Pubharama *at* Savatthi I. 63 *joll* 193 205 II 183  
     IV 204 255 267 269  
 Pnraṇa Migasalaya pita III 348 351 451 V 138  
     *joll* 143  
 Pnraṇa Kassapa *See* Kassapa.  
 Pekhṇṇiyānatta *See* Rohapa  
 Potaliya paribbajaka II. 100 .  
  
 Phagguna bhikkhu, III. 379  
  
 Bakkula thera appabādhanay aggo I. 25 (Th I  
     Bakula)  
 Bahuputtakacetiya *at* Vesālī, IV 309  
 Barapasi I. 110 279 III 320 392 399

- Bāhiya Darucīriya, sikkhamāna, i 24  
 Bāhuna, bhikkhu, v 151 *foll*  
 Bimbī, upāsikā, iv 347  
 Beluvagamaka, near Vesālī, v 342.  
 Bojjhā, upāsikā, iv 259 *foll*, 347  
 Byaggaha pārappa *See* Dighajānu  
 Bihāma kāyika (devā), i 210, ii 126, 129, iii 287, 314, iv 40, 62, 76, 119, 240, 401, v 331  
 Biāhmaloka, i 227, iii 332, 371, iv 75, 78, 103 *foll*, 120, 135 *foll*, v 59, 199, 342  
 Brahmā, i 110, ii 8, 172, iii 54, 56 *foll*, 60, 62, 148, 151, 202, 332, iv 75, 83, 89, 105, 307 Mahā°, iv 89, 105, v 59  
 Biāhmā Sahampati, ii 21, v 172  
 Biāhmā Sānātakumāra v 327  
 Bhagu, biābhama, isi, iii 224, 230, iv 61 *foll*  
 Bhaggā, ii 61, iii 295 *foll*, iv 85, 228 *foll*, 268  
 Bhandagāma, Vajjīsu, ii 1  
 Bhaddajī, therī, iii 202  
 Bhaddā, Mundassa rāmīno devī, Pātaliputte, iii 57 *foll*, 62  
 Bhaddā Kaccānā, therī, mahābhīmīappattānai aggā, i 25 (*called Gotama's wife*, B V 26, 15)  
 Bhaddā-Kapilānī, therī, pubbenivāsaŋ anussaran-tinai aggā, i 25  
 Bhaddā Kundalakesā, therī, khippābhīmīānai aggā, i 25  
 Bhaddiya, Licchavi, ii 190, iii 36  
 Bhaddiya, Kāligodhāyaputta, therī, i 23  
 Bharandu Kālāma, Gotamassa pūlānasabrahmacārī, i 277  
 Bhallika, gahapati, upāsaka, i 26, iii 451  
 Bhāradvāja, brāhmaṇa, isi, iii 224, 229, iv 61 *foll*  
 Bhumma (devā), iv 119  
 Bhesakalāvana, Bhaggesu, ii 61, iii 295 *foll*, iv 85, 228, 232, 268  
 Bhogana gaia, ii 167
- Makkhalī, aññatitthiya, i 33, 286  
 Makkhalī Gosāla, iii 384, *and see for egoism*  
 Magadha, mahājanapada, i 213, ii 35, 172, 179, iii 138, iv 17 *foll*, 85, 252, 256, 260, v 120 *foll*  
 Māgadha, ii 182 Māgadhīka, iii 122 *foll*  
 Macchā, mahājanapada, i 213, iv 252, 256, 260  
 Macchikasandikā *See* Citta (gahapati)

- Maṇḍikaputta *See* Upaka  
 Manuja upasika IV 347  
 Mandhata II. 17  
 Madhura I. 67 II. 57 (*five dangers at*) III 256  
 Mantaniputta *See* Punna  
 Mandakini mahanadi IV 101  
 Malla I. 213 II. 79 IV 252 256 260 438  
 Mallika (devi) II 202 III 57 (upasika) IV 348  
 Maha Kaccana °Kassapa °Kotthita Pajapati °Moggallana &c *See under those names*  
 Mahanama (Liechavi) III 76  
 Mahanama (Sakka) upasaka, I. 26 219 276 III 284 451 IV 220 V 328 *foll* 332 *foll*.  
 Mahapāñha V 54 58 (*cf. Introd to tol v ix*)  
 Mahali Liechavi V 86 *foll*  
 Mahavana near Veulli I. 220 II. 190 200 III. 38  
     49 75 142 187 236 239 IV 70 170 208  
     258 274 *foll* 279 *foll* 308 438 V 86 133  
 Mahisavatthu IV 162  
 Mahi mahanadi IV 101 198 *foll* 202 V 22  
 Mara I 110 150 II. 9 15 17 *foll* III 54 58 *foll*  
     60 62 68 148 151 IV 83 109 307 310  
     akaraṇīyo Marissa, IV 113 434 °eakkhu IV 434  
     °dheyyasasauugo IV 228 dheyadhibhu II 15  
     sarpaṇalo I 259 *foll*  
 Malukyaputta or II Malunkya Malukya thera  
     II 248  
 Migadaya near Benares I. 110 279 III. 295 320  
     392 399 IV 85 228 *foll* 232 268 427  
 Migasala upasika III 347 *foll* V 137 *foll*  
 Migara Rohaneyya IV 6  
 Migaranattā *See* Sajha  
 Migaramata of Savatthi I. 103 II 183 III. 344  
     IV 204 255 267 269 348  
 Mugapakkha (Mugapakkha) satthā, titthakara III 371  
     373 IV 135  
 Munda rājā Pāṭaliputte III. 57 *foll* 62  
 Mutta (?theri) IV 347  
 Meghiya thera IV 354  
 Mendaka gahapati at Bhaddiya, III 36 451  
 Metteyapabbha III. 399 401 (S N 1040 1042)  
 Moggalla pariharaka II 180  
 Moggallāna Maha thera iddhumantauṇī aggo I. 23  
     *ranked with Sāriputta I 88, II 164 239 III 336*  
     IV 63 V 170 *converses with same II. 154 ranked*

*neat to him*, III 299 *visited by a Jam*, II 196 *by a devaputta*, III 122 *visits the Brahma-loka*, III 331 *foll*, IV 75 *discourses with the Buddha*, III 122, IV 85 *foll purges the congregation of an offending member*, IV 204-6 *summons congregation*, IV 374 *discourses to the brethren*, V 155

Moggallāna, brāhmaṇa *See Sikha*

Moghaīāja, therā, I 25

Molianivāpa, at Rājagaha, I 291, V 326

Moliyasīvaka, pañcabbājaka, III 356

Yama, devaiājan, I 138, 142

Yamaka, pañchālaka, II 180

Yamataggī (Yamadaggi), brāhmaṇa, ISI, III 224 229, IV 61 *foll*

Yamunā, mahānadī, II 101, 198 *foll*, 202, V 22

Yāmā (devā), I 213, 228, III 287, 313, 333, IV 104, 119, 240, 242, 253, V 59, 331

Ratthapāla, therā, I 24

Rathakārā, mahānadī, IV 101

Rājagaha, I 185, 236, 291, II 29, 35, 73, 172, 176, 179, III 35, 340, 366, 368, 374, 383, IV 17, 21, 74, 160, 164, 222, 369, 371, 402, 414, V 161, 196, 326

Rādhā, therā, I 25

Rāmaputta, samana, II 180

Rāhu, Asurinda, II 17, 53, III 243

Rāhula, therā, sikkhākāmānañ aggo, I 24, II 164

Rupī, upāsikā (?), IV 347

Revata, III 299 *therā, nymph in tank (cf Vin, I 355)*

Revata Khadīavāñiya (? same as the last), therā, āraññikānañ aggo, I 24

Rohana, grandson of Pekhuniya, of Sāvatthī, I 193

Rohaneyya *See Migāra*

Rohitassa, devaputta, II 47 *foll*

Lakuntaka-Bhaddiya, therā, mañjussarānañ aggo, I 23

Licchavi (Abhaya), I 220 (Bhaddiya), II 190 (Salha), II 200 (Mahāli), V 86

Licchavi, III 236, IV 16, 179 kumānakā, III 75 pañca satā, III 167 *foll*, 239, V 133

Vakkali, therā, saddhādhimuttānañ aggo, I 24

- Vāṅga mahajanapada I. 213  
 Vāṅgīsa thera paṭipphavanavantanañ aggo I. 24  
 Vāṅga mahajanapada IV 252 256 260  
 Vacchagotta paribbajaka I. 160  
 Vajjīyamāhiṭa gaḥapati, III 451 v 189 foll.  
 Vajjī mahajanapada I 213 II. 1 III. 76 IV 16 foll  
     212 252 256 260  
 Vappa Sakka Nigaṇṭha II. 196  
 Varana I. 65  
 Varadhara paribbajaka II. 29 176  
 Vasavatti deva, IV 89 foll. 243  
 Vassakara brahmaṇa of Rajagaha, mahamatta II.  
     35 172 170  
 Virūpakkha ahirajakula, II 72  
 Vāmaka brahmaṇa I. 224 229 IV 61 foll.  
 Vamadeva brahmaṇa, I. 224 229 IV 61 foll.  
 Vasetṭha (upsaka) III 451 IV 258  
 Vasettha brahmaṇa I. 224 229 IV 61 foll.  
 Vijaya gaḥapati III 451  
 Visakha Pañcaliputta thera II. 51  
 Visakha Mīgarāmata upasika dayakānañ agga of  
     Savatthī I. 26 203 IV 265 267 269 348  
 Vedehiputta See Ajatasattu  
 Venagapura Kosalanāñ brahmaṇapagamo I. 180  
 Verañja (Verañji) near Madhura, II. 57 IV 172 foll  
     197  
 Velukāntaka Dakkhinagiriñcīvī IV 64  
 Velukāntaki (Velukandaki Velukāntakiya) I 88 foll.  
     II. 164 III. 336 IV 63 See Uttara.  
 Veluvana near Rajagaha II. 35 172 179 III. 35  
     247 339 IV 84 402 414 v 54 161  
 Velāma brahmaṇa (bbotapabbag) IV 393  
 Vesali I 220, 276 II. 190 200 III. 38 49 foll 75  
     142 167 236 239 IV 16 20 79 100 179 181  
     185 187 208 258 274 foll 279 foll 308 foll  
     v 86 196 342 Vesaliko III 49 foll 451 IV 208  
     foll. v 347  
 Vessamitta brahmaṇa I. 224 229 IV 61 foll.  
 Vessavaṇa maharājā uttaraya disaya IV 63 foll 162  
 Vyagṛhapajja See Sapugiyā.
- Sakula therī dibbacakkhukenañ agga I. 25  
 Sakuludayi paribbajaka II. 29 176  
 Sakka devanāñ indo I 143 III 370 foll IV 89 103  
     163 242

- Sakka (Mahānāma) *See Mahanama (Sakka)*  
 Sakka (Vappa) *See Vappa*  
 Sakkā, i 219, ii 196, iii 284, 309, iv 220, 271, v 86 *foll.*, 328, 332, 334  
 Sakya, °putta, °kula, iii 30, 341, iv 310 Sakya-puttiyo (sāmanā), i 185, iii 251, iv 202, v 196  
 Sākiyānī, iv 274  
 Sankheyaka (pabbata), *at* Mahisavatthu, iv 162  
 Sangāiava, bīkhmana, i 168, iii 230, v 232, 252  
 Sajjanela, Koliyānaij nīgama, ii 62  
 Sajjhā, pañibbājaka, iv 371  
 Sattambacetiya, *near* Vesālī, iv 309  
 Santusita, devaputta, iv 243  
 Sandha, bhikkhu, v 323 *foll.*  
 Sandhāna, gahapati, iii 451  
 Sappinī, nadī, ii 29, 176 Sappinika, i 185  
 Samiddhi, therā, iv 385  
 Sañabha, pañibbājaka, i 185  
 Sañabhū, mahānadī, iv 101, 198 *foll.*, 202, v 22  
 Savittha, bhikkhu, i 118  
 Sahajāti, Cetisu, iii 355, v 41, 157  
 Sahampati, ii 21  
 Sāketa, ii 24, iii 169, iv 427  
 Sāgata, bhikkhu, i 25  
 Sāpūgā, Koliyānaij nīgama, ii 194  
 Sāpūgīyā, Kohyaputtā, Vyagghapajjā, *ibid.*  
 Sāmagāmaka, Sakkesu, iii 309  
 Sāmandakāni, pañibbājaka, v 120 *foll.*  
 Sāmāvatī, upāsikā, mettāvihaiinaij aggā, i 26, iv 348  
 Sāragga, upāsaka, iii 451  
 Sāriandada, cetiya, *near* Vesālī, iii 167 *foll.*, iv 16, 20, 309  
 Sāriputta, therā, *ranked as* mahāpaññānaij aggo, *etc.*,  
 i 23, iii 149, iv 33, 196 *and with* Moggallāna, *q.v.*  
*addresses* bhikkhus, i 63, ii 160, iii 186, 190, 196,  
 200, 292, 340, iv 325, 328, 365; v. 94, 102, 123,  
 315, 356 *foll.* *is admonished by the Buddha*, i 65,  
 133, ii 81, 159, iii 198, 207, 211, 424, iv 30,  
 35, 120, 223, 379, v 174. *discourses with* Mahā-  
 Kotthita, i 118, ii 161 iv 382 *with* Anuruddha,  
 i 281 *with* Moggallāna, ii 154 *with* Ānanda, ii  
 167, iii 201, 361, v 8, 320 *with* pañibbājakas, iv  
 378, v 120 *with* Samiddhi, iv 385 *with* Candikāputta,  
 iv 403 *with* Udāyi, iv 414 *brings upāsakas to the*  
*Buddha*, iv 59 *utter & his* Sīhanāda, iv 373 *foll.*

- Salha grandson of Migara Savatthi i 193 ii 200  
 Savatthi i 1 47, 63 66 101 116 193 205 278  
     ii 20 47 51 72 102 183 202 iii 1 32 45  
     50 57 63 67 203 279 296 331 336 344 358  
     iv 1 34 41 91 150 204 248 255 256 267  
     269 351 358 373 378 392 v 1 48 foll. 65 88  
     92 126 131 176 185 384 foll. °nidanay i 215  
     ii 54  
 Sigesapāvana near Ālavī i 136  
 Sikkhi Buddha i 227  
 Sikha Moggallana brāhmaṇa, ii 232  
 Sigalamata therī saddhādhimūlitanay aggā i 25  
 Sinaru iv 100 102 foll. °pabbataraja, i 227 v 59  
 Sirima iv 347  
 Sītavāna near Rajagnha iii 374  
 Sivaka. See Moliya-sivaka  
 Sivali thera i 24  
 Siba senapati, of Vesali, iii 38 iv 79 180  
 Sihapapāta mahasara iv 101  
 Sugsumaragiri Bhaggesu ii 61 iii 295 foll. iv  
     85 228 268  
 Sujatā daughter in-law to Anathapundika iv 91  
 Sujata Sananidhita upasika i 26  
 Sutava paribbajaka iv 369  
 Sudotta Anathapindika gahapati i 26 iii 451  
 Sudhana ii 347  
 Suddhavasa (deva) ii 128 130  
 Sunimmita devaputta iv 243  
 Sunatta sattu tīthikara, iii 371 373 iv 103 foll.  
     185  
 Suppatittha nigrodha iii 369 foll  
 Suppavasa Koṇiyadhita upasika i 26 ii 62 iv  
     348  
 Suppiya upasika, i 26 iv 348  
 Subhakinha kinnī, kinnakā deva, i 123 ii  
     127 129 231 233 iii 202 iv 40 401  
 Subhūti thera, dakkhīparyayanay aggo i 24 v 337  
 Sumana thera iii 356  
 Sumana rajakumari, of Savatthi iii 32 iv 347  
 Suyama devaputta, iv 242  
 Surasana (Surasena) mahājanapada i 213 iv 252  
     256 260  
 Sura Ambatthha upasaka i 26 iii 451  
 Seta naga iii 345  
 Setabbya (Setavyay) near Ukkatthha, ii 37

- Sona, therā, iii 374 *joll*  
 Sona-Kutikanna, therā, kalyānavākkaiānānānāggo, i 24  
 Sona-Kolivisa, therā, āiaddhavuiyānāggo, i 24  
 ?=Sona, ayasmā, iii 374 *joll*  
 Sonakāyanā, mānavā, ii 232  
 Sonā, therī, āiaddhavuiyānāggo, aggā, i 25, iv 318  
 Sonāya mātā, iv 318  
 Sobhita, therā, i 25  
 Somā, therī, iv 347
- Hatthaka, Ālavaka upāsaka, i 26, 88, 136 278, ii 164, iii 451, iv 217 *joll*  
 Hatthigāma, iv 212  
 Hatthigāmaka, iv 212 *joll*  
 Hatthipāla, satthā, titthakāra, iii 371, 373, iv 135  
 Hatthisāriputta, therā, iii 392, 398  
 Himavā, i 152, iii 44, 240, 311 *joll*, 346

III  
INDEX OF GĀTHĀS



## III

## INDEX OF GĀTHĀS

- Aguttaj cakkhusotasmij 1 281  
 Aggato ve paññanānaj II 35 III 36  
 Aggañ ñyūñ ca vanno ca II 35,  
 Aggasmiñ danaj dadatnj II 35  
 Aggasa data medhāvī II 35  
 Agge dhamme paññanānaj II 35  
 Agge Buddhe paññanānaj II 35  
 Agge Sanghe paññanānaj II 35  
 Ajelaka ca gavo ca II 43  
 Ajjhattañ ca na janāti II 71  
 Ajjhattañ ca pajānatī II 71  
 Aññapattthaj pasadatthaj 1 199  
 Atthangupetassa uposanthassa I 215  
 Atthangupetaj uparassuposanthaj 1 215  
 Atthapariyaj nikkhato I 129  
 Atthasra pattiñ v 46 foll  
 Atthabhisamayā dhīro II 46  
 Atthā sampacaru honti II 59 61 / II  
 Atho atthe anatthe ca II 46  
 Atho pi vibharissanti II 31  
 Adaliddo ti taj ahn II 57  
 Adesayi so Bhagava II 26  
 Adhammika honti adhipammagravu, II 19  
 Adhiggañita tuñthassa, II 27  
 Adhisaññaj adhicittāñ ca, I 236  
 Adhisañle sikkhamano I 270  
 Aññanekhaj Latvana II 70  
 Anañtāñ ca añañ ti II 52  
 Anattāñ anattā ti II 52  
 Anatthaj parivajjeti II 46  
 Anabhijalu vihareyya II 20  
 Anavajjena tutthassa II 27  
 Anavajjena sukhass etaj II 70  
 Aniccañ aniceato dakkhunj II 52  
 Anicce nissamññino II 52  
 Anuccavacassāññāya 3 165

- Anuyūñjetha medhāvī, II 57  
 Anusuyyamāno sammudāññāya, I 109  
 Andhakālēna onadhlhā, II 51  
 Andhāñ ca ekacakkhuñ ca, I 130  
 Annena atho pānena, II 70  
 Apādakēli me mettañ, II 72  
 Appakā te manussesu, V 232 *toll*, 253 *toll*  
 Appamatto ayāñ kau, II 3, V 171 171  
 Appawādañato bhikkhu, II 40  
 Appassuto pi ce hoti, II 7  
 Abrahmañacariyā vīvameyya methunā, I 215  
 Abhabboñtādiso bhikkhu, II 14  
 Abhabbo paññāñāya, II 10  
 Abhijjhā vīvaye sikkhāñ, II 31  
 Abhisankhatañ māñamhāñ, II 43  
 Amaccā nātisanghā ca, I 152  
 Amitā dūmmianā honti, II 59 61 *toll*  
 Aññiyāñ c atthangikaij maggañ II 34  
 Avakujjaprañño puriso, I 131  
 Avijjāñivutā posā, II 51, 72  
 Avitivattā sakkāyañ, II 34  
 Avyāpajjhañ sukhāñ lokañ, II 44  
 Avyāpanno sadā sato, II 31  
 Avyāyiko hoti satay samāgamo, II 51  
 Asajjhāyamalā mantā, IV 195  
 Asamābitasankappo, II 23  
 Assamedhaij puvisamedhaij, II 42  
 Ahañ ce tajjiguccheyyañ, I 147
- Ādittasmiñ agāiasmiñ, I 156  
 Āduñ kathāya majjhāñ ca, I 131  
 Āpūñati tassa yaso, II 18 *toll*  
 Āyuñ vannaij, III 48  
 Āyudo balado dhīno, III 42  
 Āī so thāvaieyyamhā, II 23  
 Āsavānaij khayā bhikkhu, II 23  
 Āhuneyyā ca puttānay, II 70
- Iti kanhāsu setāsu, I 162  
 Iti devamanussā ca, II 24  
 Iti Buddho abhīññāya, II 2  
 Iti saccapaiāmāso, II 42  
 Ito so nirayañ gantvā, I 129  
 Iti h'etañ namassanti, II 24  
 Itthabhbhāññatthābkhāvañ, II. 10

- Idha dhammag caritvāna satmasilabbata II  
     59 61 foll  
 Idha dhammag caritvāna maggaj i 153  
 Idh eva tañ vedanijay i 136  
 Idh eva nañ pasajyanti II. 69  
     ,  
 Uechangpañño parisso L 191  
 Uechādanenn nñapanena II 70  
 Uechādena nñapanena i 132  
 Utthata kammadheyyesa IV 280 289 322 325  
 Uddbhagga dakkhina dinna II 68  
 Uddhan̄ tiriyañ apacīnay II 15 17  
 Upat̄thit̄ silavanto II 68  
 Upadane bhayañ disva, i 142  
 Upaniyati jīvitay appam aya i 150  
 Uparambhañ na sikkheyya i 199  
 Upasako ca yo saddho II. 8  
 Upekkhasatisañsuddhañ i 134  
 Ubhayena uñ garahaati II 7  
 Ubho ca honti duśilā II 69 , ill  
 Ubho saddhā vadēñu II 59 61 , ill  
 Ekañsarakacanay ekañ II 46  
 Ekam pi ce pañam adat̄thacitto IV 151  
 Etay anuasaranay maceo II 69  
 Etay adisavañ latvā, II 10  
 Etay yajetha medhavī II 43  
 Etay hi atthangikamahuposathay i 21  
 Etay hi yajamanārañ II 43  
 Etai ca sallay patigacca disva II 25  
 Ftañmū yaj vijjuti antare dhanay i 215  
 Etadisay yasīñay anuasaranay II 63  
 Etahi thīvijjai L 165 168  
 Ete upakkilesa vutta II 54  
 Ete kho sanghabhā loko II 32  
 Ete kho sanghabhā sobhenti II 8  
 Ete ca sanghabhā nissā II 32  
 Ete padhana cattāro II 17  
 Evañ naray annadapanavatthaday II 16  
 Evañ yajitvā medhavī II 44  
 Evañ vihararamano pi II 40  
 Evañ hi vuttay samano na janata, II 19  
 Evam adipito loko L 156  
 Evam eva manussesu II 55  
 Esa khinasavo Buddho π. 25

- Esa maggo mahantehi II 26  
 Esa so Bhagavā Buddho, II, 21  
 Esanā patinissatthā, II 12
- Katuviyakato bhikkhu, I 281  
 Kanhañ dhammañ vippahāya, V. 232 *foll*, 253 *foll*  
 Karonti akusalai kammañ, II 72  
 Kalyānaj vata bho sakkhī, I 149  
 Kāmayogena sañjutī, II 12  
 Kāmesanā bhavesanā, II 42  
 Kāle dadanti, III 41  
 Kummaggapatipanno so, II 14  
 Kuhañ thaddhā lapā singi, II 26  
 Kodhano dubbanuo hoti, IV 96  
 Kodhamakkhagarū bhikkhu, II 47  
 Kodhamakkhagarū bhikkhū, II 47
- Khattiye brāhmaṇe, I 162  
 Khattiyo settho Jane, V 327 *foll*  
 Khippaŋ hi veti asataj samāgamo, II 51
- Gamanena na pattaþbo, II 49 *foll*  
 Gāme vā yadi va taññe, I 281  
 Gunnañ ce taramānānaj, II 75
- Catukanno catudvāio, I 141  
 Catu pañhassa kusalo, II 46  
 Catuppadehi me mettaj, II 73  
 Cattāi thānām anupavecchati, II 64  
 Cattāio ca patipannā, IV 292 *foll*  
 Candappabhā tāraganā ca sabbe, I 215  
 Cando ca suriyo ca ubbiø sudassanā, I 215  
 Caiaj vā yadi vā titthañ, II 14  
 Cātuddasī pañcadasī, I 144  
 Cutā patanti patitā, II 2  
 Cetovasippatto samāhitinduiyo, II 6  
 Cetosamathasāmīciy, II 15  
 Coditā devadūtehi, I 142
- Chandā ca dosā ca bhayā ca gāmino, II 19  
 Chandā dosā bhayā mohā, II 18 *foll*  
 Chandalāgavasūpetā, II 71  
 Chabyaputtehi me mettaj, II 72
- Jānāmī pāssāmī tatth' eva etaŋ, II 26

- Tañ kathaq kathaye dhiro i 199  
 Tañ tadisaj devamanusasethaq II. 9  
 Tañ ve tamonndaj dhiraj i 165  
 Tañ ca sammaggatañ II. 48  
 Tañhadutijo purao II. 10  
 Tatiyaj peñipneccheyya II. 46  
 Tato abña vimuttasea i 281  
 Tato have durataraj vadanti II. 51  
 Tatrabhiratum iccheyya v 282 foll. 258 foll  
 Tathagataj patvana te bhavanti, II. 9  
 Tath ava nñlasampannaj I. 152  
 Tam ahaj vadami therö II. 28  
 Tam ahu sekhaj patipadaj i 286  
 Tam ava bhare yudjanti i 162.  
 Tamonuda te pana antalikkhaga i 215  
 Tasma mahantañ papponi II. 82.  
 Tañmä lobhnä ca dosñ ca I. 186  
 Tasma saddhañ ca silañ ca II. 57  
 Tasma have lokavidu sumedho II. 40 foll  
 Tasma hi attakamana II. 31  
 Tasma hi te namasseyya I. 182 II. 70  
 Tasma hi te sappurisa pasajsiya II. 19  
 Tasma hi dhiro idh npatñhita sati II. 6  
 Tasminj yeva viraje i 162  
 Tañsa ayomaya bhumi i 142.  
 Tadisaj prasanyanti II. 44  
 Taya nñg pancariyaya II. 70  
 Tihi vijjhabi sampannaj i 165  
 Tulam atulañ ca, IV. 812.  
 Te atthaladdha sukhita, i 294.  
 Ta imaj dhammaj pakasenti II. 52  
 Ta khemappatta sukhita i 142.  
 Ta tusita jetvå Maraj savahanaj te aneja II. 15  
 Ta mayhap asava khina II. 89  
 Ta yogayutta Marassa II. 52  
 Te ve dhamma viruhanti, II. 26 47  
 Tesaj diva ca ratto ca II. 65  
 Tesaj sutvana sappaññä II. 52.  
 Te honti janapatiyo II. 59 61 foll.  
 Theyyena kuñakammëna I. 129  
 Dadaj piyo hoti III. 40  
 Dadamano piyo hoti, III. 41.  
 Dadati setthaesankoppo I. 180

Danto damayatañ settio, II 24  
 Dassanañ bhāvitattānaij, IV 26 *foll*  
 Dassanakāmo silavatāñ, I 150  
 Duddadañ dadāti mitto, IV 31  
 Dānañ ca pej yavajjañ ca, II 32  
 Dāliddiyāñ dukkhāñ loka, III 353 *foll*  
 Ditthiyogaij samuhacea, II 12  
 Ditthiyogena sañyutāñ, II 12.  
 Dighāyu yasavā hoti, II 61  
 Dukkhass' antakao sañthā, II 2  
 Dukkhass' antaij karissti, II 26  
 Dubbhāsiñ vikkhahtāñ, I 199  
 Durāsado duppasaho, II 46  
 Devā pi nañ pasaujsanti, II 8, 20  
 Devabhiñto manusso vā, II 35  
 Devalokañ ca te yanti, I 162

Dhaññaij dhanaij yaso kitti, II 32.  
 Dhanena dhaññena ca, V 137  
 Dhammatīho sīlasampanno, I 162  
 Dhammadaddhelī bhogeñi, I 129  
 Dhammassa hoti anudhammacārī, II 8  
 Dhamme thitā ye na kaionti pāpakañ, II 19  
 Dhāreti antīmanī dehañ, II 18  
 Dhāreti setthasankappo, I 191.  
 Dhīro ca aitatīj sahati, II 28

Na upalippāmī lokena, II 39  
 Na ussesu na omesu, III 359  
 Na ca appatvā lokantañ, II 49 *foll*  
 Na c'eva bhogā tathāñūpā, I 129  
 Najjo yathā naiaganasanghasevitā, II 55  
 Najjo yathā vāñivālhā va sāgaian ti, II 56  
 Na tapanti na bhāsanti, II 54  
 Na taij sammaggatā yaññaij, II 48  
 Na te dhāmmā vīñuhanti, II 26, 47  
 Na tesu tādī saya sañvutesu, II 25  
 N'atthī çoke iaho nāma, I 149  
 Nandino devalokasmij, II 59, 61 *foll*  
 Na pupphagandho pañvātam eti, I 226  
 Nabhā ca dūre pathavī ca, II 51  
 Namo te purisāñjañña, V 325 *foll*  
 Na socanāya na paridevanāya, III 56, 62  
 Nābhāsamānañ jānanti, II 51  
 Nāya nañ pañcariyāya, I 132

- Narati sahati dhīraq II. 28  
 Nāhag Bhagavato dassanasa I. 279  
 Nahag bhabbo etarahi I. 147  
 Nikkuha nillapa dhīru II. 26  
 Niraggalaq maharambha II. 43  
 Nirayeañ bhayaq disva III. 213  
 Nihiyati tassa yaso II. 18 *joll*  
 Nihiyati puriso nihiyasevi I. 126 127  
 Nekkhammaq adhimattassa III. 378  
 Nekkhaq jambonadass eva II. 8 29
- Pāñcatthanau sampasaw, III. 43 ,  
 Paturupe vase dese, II. 32  
 Padakkhinag luyakammapi I. 294  
 Padakkhinnani katvana I. 294  
 Padutthacitta ahitankampini IV. 93  
 Padomag yatha lokanadaq III. 239  
 Pannabbaro visagyyutto I. 162  
 Paradaragamanai cipi, II. 71  
 Parisakkhasuvo ca pan esa vuccati, II. 19  
 Parisaya mando ca pan esa vuccati II. 19  
 Parovara yaasa samecca dhamma II. 6  
 Pasannacitto yajati II. 44  
 Pasayha Marag I. 150  
 Passanti deva ca Tathagata ca I. 150  
 Passa pññanag vipakaj IV. 89  
 Pahānag kñmacechandenaq I. 134  
 Pahinajātumaraço I. 162 II. 23  
 Pañay na hane na cādinnam adiye I. 214  
 Panaj na hafise IV. 254 257 261  
 Panatipato adinnadanaq II. 71  
 Paragu sabbadhammanag akhilō patibhanava II. 23  
 Paragu sabbadhammanag annpādayanibbuto I. 162  
 Piñdapata sayena II. 65  
 Piyo ca garu bhūvanlyo IV. 32  
 Patisassa dhara upayanti panditaq II. 50  
 Pusñena pññīlaj sañsandamāna II. 63  
 Patthayañ parama santi II. 24  
 Puñdarikag yatha vaggu II. 39  
 Puthupañño ca puriso I. 131  
 Patha savanti upayanti sagaraq II. 56  
 Panappunaq jañjarupagami II. 6  
 Pabb' eva dano sumano III. 337  
 Pabbennivasaq yo vedi, I. 165 167  
 Parisassa hi jañassa, V. 571 174

Phalaŋ ve kadalıŋ hanti, II 73

Bahiddhā dadanti, I 162

Bahiddhā phaladassāvī, II 71

Bahuñ ca so pasavati, II 5

Bahumālaj vata atthāya, IV 245

Bahubheiavaŋ iatanaganamālayaŋ, II 55

Bahussutaj dhammadhaiaŋ, II 8

Bahussuto pi ca hoti, II 8

Bālā ca avijānantiā, I 162

Buddho antimasaiiio, II 37

Bīahmā ḥi mātāpitaio, I 132, II 70

Bhabbo so tādiso bhikkhu, II 14

Bhayaŋ dukkhaŋ logo, III 311

Bhayaŋ dukkhaŋ ca, IV 290

Bhaiiyā sīlavatī hoti, 59, 61

Bhaiiyā 'ssa hoti dussilā, II 59, 61

Bhāvayaŋ kusalaj dhammaŋ, II 40

Bhāsamānañ ca jānanti, II 51

Bhāsaye jotaye dhammaŋ, II 51

Bhikkhu ca sīlasampanno, II 8

Bhītā santāsaŋ āpāduŋ, II 34

Bhuñjaj bhogasukhaŋ, II 70

Bhuttā bhogā bhatā bhaceā, II 68, III 46

Bhojanamhi ca mattaññū, II 40

Maggāmaggassa kusalaj, II 37

Manāpadāyī labhate manāpaŋ, III 50 *foll*

Manussabhūtaŋ sambuddhaŋ, III 346

Manussalābhaŋ laddhāna, IV 227

Mama sankappam aññāya, IV 235

Mahodadhiŋ apaiamitaŋ mahāsaijaŋ, II 55,  
III 52

Mātāpitukiccačaio, III 78

Mātarī pītaui cāpi, II 4

Mānābhīsamaya buddho, II 42

Mā maŋ apādako hiŋsi, II 73

Mā maŋ catuppado hiŋsi, II 73

Mālo ādhīpateyyānaŋ, II 17

Mālaŋ na dhārare na ca gandham ācāre, I 215

Micchādītthigatā sattā, II 52

Micchājīvena jīvantī, II 54

Mutto mocayataŋ aggo, II 24

Mohena adhamasattā, II 72

- Yakkhattay yena gnechayyay II 39  
 Yañ kñci diñthay va sutay mutay va II. 25  
 Yañ ve diva ca sutva ca II 37  
 Yañ samanana pattaþay IV 340  
 Yaññay atay pasangsanti II. 44.  
 Yailñe va yadi va saddha II. 43  
 Yañño ca vipulo bohi II 43 *foll*  
 Yataj care yataj tiñha II. 15  
 Yataj sammiñjayo bhikkha II. 15  
 Yato ca verocano abbhudoti II. 51  
 Yatha diva tatha ratti L. 236  
 Yatha dhamma tatha santi II. 72  
 Yatha pi khatte sampauñe IV 238  
 Yathā pi cando III 34  
 Yathā pi [hi]pabbato selo I 152 III 44  
 Yatha pi megho III 34  
 Yatha pure tathā paccha L. 236  
 Yadattbag bhogaj iccheyya II. 68  
 Yadā ca buddhā lokasmij II. 52  
 Yada Buddho abhiññyla II. 34  
 Yam ariyagaruhi nirayañ preñ II. 4  
 Yamā ca sangaha ate II. 32  
 Yessa saddha Tathagate II 57 III 54  
 Yasu kasu ca etasū, I 162  
 Ye keci kamesu cañññatā jana II 6 10  
 Ye keci me vadapatha puthusala II 9  
 Ye ca kāme parūpaya II 12  
 Ya ca kho devadūtehi I 143  
 Ye ca kho samma-d akkhata v 232 *foll.* 253 *foll*  
 Ye ca tan patipajjanti II 26  
 Ye e ahñhatita sambhuddha II 21  
 Ye ca yaññā nirarambha II 43  
 Ye ca rupena pamijsa II 71  
 Ya ca saddhammagaruno II. 47  
 Ye e aseñ dhamma akkhata II 27  
 Ya ca sante upasenti, I 162  
 Ya ca silena sampanna L. 281  
 Ya dassanavaray laddhā, III 329  
 Yena devupapaty assa II. 30  
 Ya pi dighāyukā deva II 34  
 Ya viruddha sollapanti L. 109  
 Yesay sambodhiyangesu v 233 253 *foll*  
 Yahi upakiliñha II 54  
 Yehi bhikkhu idh atapi III 17 74.  
 Yo uddhatena citteua, II. 23

- Yo ubh'ante viditvāna, iii 399, 401  
 Yo ca caiāy vā titthaij, ii 14  
 Yo ca tesaij tattha tattha, ii 46  
 Yo ca sileṇa sampanno, ii 23  
 Yo c'etālahi sambuddho, ii 21  
 Yo dhammacakkam abhibhuyya kevalij, ii 9  
 Yo naij bharati sabbadā, iii 38, iv 266 *foll*, 269  
 Yo nundiyaŋ pasaŋsatī, ii 3, v 171, 174  
 Yo papañcaŋ anuyutto, iii 294 *foll*  
 Yo pānaij atimāteti, iii 205  
 Yo vitakkaŋ vitakketi, ii 14  
 Yo ve kilesāni pahāya pañca, ii 6  
 Yo vedī sabbasattānaij, ii 37  
 Yo ve na byādhati patvā, iv 196  
 Yo saññatānaij paiađattabhojinaŋ, ii 64  
 Yo hoti vyatto ca visālado ca, ii 8
- Rajataŋ jātaiūpañ ca, ii 54  
 Rāgajaŋ ca dosajaŋ ca, ii 72  
 Rāgadosapatiikkītthā, ii 54  
 Rāb' aggaij attabhāvīnaij, ii 17  
 Rūpasokhummatāŋ ñatvā, ii 18
- Labhetha mānaŋ pūjaŋ vā, ii 32  
 Lābho alābho ca, iv 157, 159  
 Lokassa antaij samitāvī ñatvā, ii 49 *foll*  
 Lobhajaij dosajaŋ c'eva, i 136
- Vaddhenti katasinj ghořaij, ii 54  
 Vighāto hoti cittassa, ii 27  
 Vicināti mukhena so kālij, ii 3.  
 Viññānassa niuodhiena, i 236  
 Vitakkaŋ samayitvāna, ii 14  
 Vinivaijanadassāvī, ii 71  
 Vineyya maccheramalaŋ samūlaŋ, ii 63  
 Vipassamāno jānāti, ii 70  
 Virūpakkhēhi me mettaŋ, ii 72  
 Vivattacchadā ye loke, ii 44  
 Vitatanho anādāno, ii 10  
 Vutthito nappajānāti, i 131  
 Vyādhidhammā jaiādhammā, i 147, iii 75
- Sakkāyaŋ ca nirodhaŋ ca, ii 34  
 Sakkāro kāpuisaij hanti, ii 73  
 Saggañ ca kamati ṭhānaŋ, ii 65

- Sankhaya lohaemig parovarani i 133 ii 45  
 Sankhara parato ñatva ii 18  
 Sangnmma tag namassanti, ii 24  
 Sanghe pasido yass atthi ii 57  
 Sayvarattay pahannathay ii 26  
 Sayvaro ca pahanau ca ii 17 74  
 Sayvasayan vijuntha iv 172  
 Sayvekkhitā ca dhammanay ii 10  
 Saco e assa kñthakāmo i 199  
 Sace sammaddaso blikkhn ii 18  
 Saññato dhīro dbammesu ii 23  
 Sañña yato [ca]samudoli ii 18  
 Satam etani thanani i 151  
 Satu ca gaudho pativatai eti i 226  
 Satu sahassanay ii 3 v 171 174  
 Satatay pahitatto ti ii 15  
 Sato oknggacittassa ii 29  
 Sattu gacchanti sayasray ii 12 62  
 Satthugaru dbammagaru iii 331 iv 28 / all  
 Sadevakañmij lokasmiy ii 24  
 Sadevakañsa lokassa ii 17 24 34  
 Saddhammo garukatabbo ii 21  
 Saddbadhanay aladhanay iv 5 / all  
 Saddhabalay viriyati ca ii 3 / all  
 Saddbaya silena ca yo dha vagilhati v 137  
 Saddhaya silona ca yo paraddhati iii 80  
 Saddha hiriyay iv 236  
 Saññito vidhumio anigho niriso i 134 ii 46  
 Sabbakkammakkhayay patto ii 24  
 Sabbay ratthag dukhnyayoti ii 76  
 Sabhay iokañ abhiññaya ii 21  
 Sabbada ve sukhay seti i 188  
 Sabbayogavisanayutta ii 12  
 Sabbaragavirntassa ii 42  
 Sabbalokavisanayutto ii 24  
 Sabbassāpi ñaliñapi attanā ii 3  
 Sabba asattiyo chetva, i 138  
 Sabbā ta ujug gacchanti ii 76  
 Sabbā ta jimbay gacchanti ii 75  
 Sabbe bhadrani passantu, ii 78  
 Sabbe made abhibhosmi i 147  
 Sabbe sattā sabbe puna, ii 78  
 Sabbe saddhammagaruno ii 21  
 Sabbhi dānay upaññattay i 151  
 Samantavarapō balo ii 71

- Samānattatā dhammesu, II 32  
 Sambādhe gatañ okāsañ, IV 149  
 Sammāditthīsaṁdānā, II 52  
 Sammaññapadhānā Māradhīheyā dhībhūmo, II 15  
 Sammālammaviyākatañ, II 29  
 Sammāpanidhīsaṁpanno, II 32  
 Sallape asihatthena, III 69  
 Savedagū vusitalbhīahmacaiyō, II 6  
 Sa ve santo sato bhikkhu, II 42  
 Sa ve sabbūbhībhū dñīo, II 24  
 Sahāpi dukkhena paheya kāme, II 6  
 Sākhāpātaphalupeto, III 43  
 Sā dakkhinā ujjugatesu dīnnā II 63  
 Sāpi chavā sañvasati, II 59, 61  
 Sāpi devī sañvasati, II 59, 61  
 Sāmiko duṣṣilo hotī, II 59, 61  
 Sāmiko sīlavā hotī, II 59, 61  
 Sāvattā rājanīyēsu, II 72  
 Singisuvannāñ athavā pī kañcañai, I 215  
 Sīlāñ samādhīpaññā ca, II 2  
 Sīlañ ca yassa kalyānāñ, II 57  
 Silato uññ pasajñsanti, II 7  
 Sīle patitthīto bhikkhu, II 40  
 Sukhiette pūtibijay va, II 47  
 Sucin panītañ kālena, IV 244  
 Sutvā aīahato vākyaij, II 34  
 Sunakkhattañ sumangalañ, I 294  
 Sunetto Mugapakkho ca, III 373  
 Subhāsitadhajā isayo, II 51  
 Suīañ pivanti meiayaij, II 54  
 Susanjihitakammantā, IV 271, 273  
 Susankhatañ bhejanāñ yā dadāti, II 63  
 Suhutañ suyrtthañ suppattanā, II 44  
 Sekhassa sikkhamānassa, I 231  
 Sekho asekho ca imasmīñ loke, I 63.  
 Senāsanañ ca āīabbha, II 27  
 Selo yātā ekaghano, III 379  
 Seyyānīsajjattharanassa dāyakaij, II 56  
 So āyudāyī baladāyī, II 64  
 So c'eva dhammaij carati, II 76  
 So me atho anuppatto, II 69  
 So sīlabbatasampanno, I 167  
 So 'ham evañ vihañanto, I 147  
 Hitañ devamanussāñ, II 87  
 Hito bahunnañ patipajja bhoge, III 47

IV  
INDEX OF THE VAGGAS



## IV

## THE VAGGAS

- Akammaniya I 9  
 Akkoṇa v 77  
 Akkoṇaka III 202  
 Acelaka I 29,  
 Accharamsanghata, I 10  
 Atthana I 24  
 Atthavasa I 94  
 Adanta I 6  
 Adhamma I 16  
 Adhikaraya I 52  
 Anapatti, I 20  
 Anuttariya III 709  
 Andasaya IV 1  
 Anusati v 324  
 Andhakavinda III 136  
 Apannaka II 76  
 Appamattaka I 35  
 Abhiñña II 246  
 Arañña III 219  
 Arabatta III 429  
 Ariyamagga v 244  
     v 245  
 Avyakata IV 67  
 Asura, II 91  
  
 Ākankha v 131  
 Āghāta III 185  
 Ānanda, I 216  
 Ānisaya III 441  
     v I  
 Āpatti II 239  
 Ārāyika I 269

- Ābhā, II 139.  
Āyacana, I 89  
Āvāsika, III 261  
Āsā, I 86  
Āhuneyya, III 279
- Iddhipāda, IV 463  
Indūya, II 143
- Upasampadā, III 271  
Upāli, V 70  
Upāsaka, III 203  
‘ ‘ ‘ v 176  
Uposatha, IV 248  
Uiuvela, II 20
- Ekadhamma, I 30  
Ekapuggala, I 22  
Etadagga, I 23
- Kakudha, III 118  
Kamma, II 230  
Kammakñāna, I 47  
Kaijakāya, V 283  
Kalyānamitta, I 14  
Kimbila, III 247  
Kusināia, I 274  
Kesi (*Com Kosiya*), II 113  
Kodha, I 95  
Khema, IV 455
- Gahapatī, IV 208  
Gilāna, III 142
- Cakka, II 32  
Caia, II 11  
Cūla, I 150
- Jānussoni, V 249  
Jhāna, I 38
- Tīka, III 445  
Tikandaki, III 164
- Tkeia, III 110

## Thera v 181

- Dana i 91  
     iv 236  
 Dighacarika iii 257  
 Duccarita, iii 267  
 Devata iii 329  
     iii. 421  
     iv 27  
 Devaduta i 132  
 Dhana iv 1  
 Dhamma i. 83  
 Dhammadika iii. 344

- Natha v 15  
 Nimitta, i 82  
 Nissaya v 311  
 Nivarapa i 9  
     iii. 63

- Paccorobani v 222  
 Pacificangika iii 14  
 Pacificala iv 449  
 Patpada, ii 149  
 Pañhitā, i. 8  
 Pattakamma ii 65  
 Pamada i 15  
 Parisā, i. 71  
 Parisuddha v 237  
 Puggala i. 76  
     ii 118  
     ii 133  
     v 247  
     v 281  
 Puññabhisanda ii 54

## Pitasuvihara iii. 127

- Bala, iii. 9  
 Bala, i 59  
     i. 84  
     i. 101  
 Bija i 30  
 Brahmana i. 155  
     see, Yodhajiva 2

Brahmana, III 221  
 Bhandagāma, II 1  
 Bhaya, II 121  
 Bhūmicāla, IV 293

Makkhali, I 33  
 Mangala, I 292  
 Macala, II 83  
 Mahā, I 173  
 „ II 185  
 „ III 374  
 „ IV 99  
 „ IV 172  
 „ IV 410  
 „ V 32  
 Mahāyañña, IV 39  
 Mundaiāja, III 45  
 Mettā, IV 150

Yamaka, IV 314  
 „ V 113  
 Yodhājīva, I 284  
 „ (Com. Brahmana) II 170  
 „ III 84

Rathakāla, I 106  
 Rāja, III 147  
 Rūpa, I 1  
 Rohitassa, II 44

Lonaphala, I 239

Vaggāsaṅghahitā Suttantā, III 449  
 „ „ IV 144  
 Vajjī, IV 16  
 Valāhaka, I 103  
 Vinaya, IV 140  
 Viriyālambha, I 12

Sa-ādhāna, IV 274  
 Sacitta, V 92  
 Saññā, III 79  
 Sañcetanika, II 171  
 Satī, IV 336  
 Satipatthāna, IV 457

- Sattavasa iv 396  
Saddhamma iii 174  
Santhāra l 93  
Sappurisa, ii. 217  
Samacitta i 61  
Samana, i 229  
Samanarathī v 210  
Sambodha iv 351  
Sambodhi, i. 258  
Sammappadhana iv 462  
Sadhu, v 240  
v 273  
Sarāṇiya iii. 228  
Sītu iii. 435  
Sihanada iv 373  
Snkha l 81  
Sucarita ii 228  
Sumana, iii. 32  
Sukhabala, iii. 1  
Sobhapa ii 225
- Vagga, with no title v 303  
v 859



V

INDEX OF THE SUBJECTS IN THE NIPATAS



## V

## INDEX OF SUBJECTS IN THE NIPĀTAS

## EKA NIPĀTA (VOL. I)

- akārya angāy (ajjhattiākāy) 16 foll  
 eka-dhammo [an]eṭṭhaya &c. sajvattati 1 (16 18 30 48)  
 eka-dhammo yena [a]kusala dhammā uppājanti, &c. 8 joll. 8 joll 12 joll 30 foll.  
 eka-puggalo [a]hitāya oppajjati 22 38  
 eka rupa di yaj cittāy paryadaya 1 foll  
 etad agga y 15 28 foll  
     [a]tthanāy 28 joll.  
 appamattāy ramaneyyakāy 35 foll  
 bhikkhu arīṭṭajhano 10 38 foll  
 bhikkhu ye dīpenti 18 21

## DUKA NIPĀTA (VOL. I)

- dve atthavasa 60 77 98  
 adhikarana 80  
 anukampa 92.  
 anuggahā 92.  
 [na]abbha cikkhanta 50 foll  
 atittheyyani 93  
 apatiyyo 87  
 ayneyya 88.  
 āsavā [na] vaddhanti 85  
 āsa duppajahā 86  
 iddhīyo 93  
 uppajjamānani 82  
 eka-yasena Bhagavatākkhātani 57  
 esana 93  
 gatiyo 60  
 cariyayo 55  
 caga 92  
 thūparaha 77  
 dakkhiṇeyya, 63

- dve dānāni, 91  
 „ desanā Dhamma°, 53  
 „ dhammā, 49, 50, 51, 58, 61, 78, 83, 88, 91,  
     94, 95, 96, 97, 98, 100  
 „ paccayū, 56, 66 87  
 „ patipattiyo, 69  
 „ patisanthāriā, 93  
 „ panditā, 59, 84  
 „ padhānāni, 49  
 „ pañiyetthiyo, 93  
 „ pañyesañā, 93  
 „ pariccāgā, 93  
 „ pañisā, 70-6  
 „ puggalā, 63, 76, 77, 87 90  
 „ pūjā, 93  
 „ balāni, 52  
 „ bālā, 59, 84  
 „ buddhā, 77  
 „ bhikkhū suttante ganhetvā, 69  
 „ bhūmiyo, 61, 67  
 „ bhogā, 92  
 „ yāgā, 91  
 „ ratanāni, 94  
 „ vajjāni, 47  
 „ vassūpanāyikā, 51  
 „ vādā (Bhagavato), 58, 62  
 „ vuddhiyo, 94  
 „ ve pullāni, 94  
 „ sañvibhāgā, 92  
 „ sangahā, 92  
 „ sanghe samayā, 68  
 „ [a-]santasantā, 68  
 „ sañnicayā, 94  
 „ sannivāsā, 78  
 „ santhārā, 93  
 „ sambhogā, 92  
 „ sukhāni, 80 *foll*  
 „ supatikātabbā, 61

## TIKA-NIPĀTA (VOL

- tīni angāni, 115 *foll*, 153, 244 *foll*, 284, 286  
 tividhena attiyitabbaŋ, 115  
 tayo atthavasā, 151  
 tīni adhipatēyyāni, 147  
 „ (mātapitunnaj) adhivacanāni, 132

- tividhena antarayakaro 180 *foll.*  
     avyāpanna citto 262.  
 tayo assakhalunka 287  
     assasadassa 289  
     assajaniyā 200  
     assādo adinavo nissaranay , 258 259  
 tayo apayika 265  
 tīni uccasayanamahāsayanāni 181  
 tayo upakkilssā 258  
     uposathā 142 205  
     katuviyag amagandho makkhika 280  
 tīni kathavatthuni 107  
     , karaplyāni (accayikani) 229 280 289 240  
     [s]kusalamūlāni 203  
     gandhajastāni 225  
 tayo gilāna 120  
     gilag naccag hesitaj 261  
 tīni ṭhānāni 150 151 158 185 *foll.* 222  
     , titthayatanāni 178  
     devadūtanī 188  
 tividhag Dhammag desemi 276  
 tividhena Dhammo sacco 188 *foll.*  
     sanditthiko Dhammo hoti, 106 *foll.*  
 tayo dhammā, 101 102 108 *foll.* 106 118 114  
     199 275 279 281 282 291 292 208 297 299  
 tividhena dhammā [e]kusala &c 193 *foll.*  
 taso dhatuyo 286  
     nijjarāvisuddhiyo 221  
 tīni nidanāni (kammānap) 184 185 268 *foll.*  
 tividhena sanditthikag nibbānay hoti, 158  
 tīni nimittāni 256 257  
 tayo nrayikā 265  
     , paccaya (mannānay khayo) 159  
 tīni paññatāni 151  
     pañcchannāni 282  
 taso pañcipada, 295 296  
 tīnnay patissvanaya (natti titi) 261  
 taso parisa 242 285  
 tīni pavivekanī 240 241  
 tīnnay (hetunay) pahānay 215  
 tīni pahiyyi 145  
     pātihāriyanī 170  
 tīnnay patubhavo dullabha 266  
 tayo puggala 107 118 121 122, 123 124 126  
     127 128 130 266 267 288

- tayo puūsa khalunkā, 287  
 „ puūsa sada sā, 289  
 „ puūsa jānīyā, 290  
 tīni bhāyānī (amātā-samātā-puttikānī), 178  
 tayo bhāvā, 223, 224  
 tividho bhikkhū (theio, majjhimo, navo), 236 *foll*, 246,  
     247  
 tayo madā, 146  
 „ malā, 105  
 tividhena mānānusa yā na hontī, 132 *foll*  
 tīni monēyyānī, 273  
 tividhena iakkhitabba y. 261  
 ti-lak khano pandito, bālo, 102 *foll*  
 tividhena vānko, doso, kasāvo, 109 *foll*  
 tisso vaddhiyo, 152  
 tividhena (Tathāgato) vadati, 142  
 tisso vāndanā, 294  
 tayo vādā, 286  
 tisso vijjā, 163, 166  
 tayo vitakkā, 274, 275  
 tisso vippattiyo, 268, 270  
 tīni vivatānī, 283  
 tisso vuddhiyo, 287  
 tīni vyākatānī (Ānandena), 217  
 tividhena sañyamo, 155, 156  
 tīni sankhata-lakkhanānī, 152  
 tayo satthāro, 277  
 tinnay sammukhibhāvā (puññay pasavati), 150  
 tīni samanakaranīyānī, 229  
 tayo samayā sucarita y, 294  
 tisso sampadā, 269, 270, 271, 287  
 tīni saraniyānī, 106  
 tisso sikkhā, 230, 231, 233, 234, 235,  
     sīlāy, samādhī, paññā, 219, cf 249-53  
 tividhena (Tathāgato) sukha y setī, 136 *foll*  
 tīni soceyyānī, 271, 272

### CATUKKA-NIPĀTA (VOL II)

- cattāri agatīgamānānī, 18, 19  
 cattāro aggapa sādā, 34  
 cattāri angānī, 79, 113, 116, 157, 170, 194, 250,  
     251  
 cattāro attabhāvapati lābhā, 159  
 cattāri attavādhabhāya parābhavāya phala y dentī, 73  
     „ atthavasā, 239

- cattari attha (brahmamacariyassa) 26  
     adlivacanāni (matapitunnay) 70  
     anavajjani 26  
 cattaro antakara 163  
 cattaro appani 26  
 cattaro abbhutadhamma 130 131 132 133  
     abbisanda 54 56  
 cattaro ambani 106  
     asankheyysni 142  
 cattaro assujaniya 114 *Sce als angani*  
 cattaro abirajakulani 72  
 cattaro anisaga 185 239  
 catasso abbā 139  
 cattaro aloka 139  
     nəlvisu 110  
 cattar indriyanı 141  
 cattaro iriyapatha 13 14  
     udakarabhadra 103  
     upakkilosa 53  
 catasso upapattiyo 39  
 cattaro obhava 139  
 cattari kammani 67 230 232 233 23, 236  
 cattaro kavi 230  
     kāla 140  
     jkumbha 101  
 cattari eakkani 32  
     cinteyyani a° 80  
     attañā janitabbani 191  
 catuvidhājāneyyag 179  
 cattari imani jayanti 213  
     thani 63 64 118 119 120 187 196  
     toll 202 249  
     tanhāya adlivacanam —jalini fr 211 , II  
 cattaro tanhuppāda 10 248  
     thūparna 246  
     therkaranā dhammā 22  
 catasso dakkhina visuddhiyo 80  
 catuvidhena (Tathāgato) dattha 25  
 cattari dukkhasaccāni, 202  
     'duccaritāni (vacī°) 141 228  
 cattaro Dhammakathika 138  
 catuvidha Dhammadesanā 51  
 cattari Dhampapadani 29  
 cattaro dhammā 1 2 (bis) = 221 = 252 , 4, 19 = 71 = 83  
     = 84 = 226 = 237 = 253 22° 35 39 65 66 76  
     77 144 147 150 152 245 246 251

- catasso d hāt uyo, 165  
 catuvidhena p a c c a y ā uppajjati sūkhadukkhañ, 157  
 cattāo pajjotā, 140  
 cattāri mayā paññattānī, 181 *foll*  
 catasso paññattiyo (aggā°), 17  
 cattāi pañhavyakaraṇānī, 46  
 catusu patipajjamāno, 4  
 catasso patipadā, 149, 150, 152-155  
     ,, patisambhidāyo, 160  
 catuvidho bhikkhu patto, 183 *foll*  
 cattāro padesā mahā°, 167  
 cattāri padhānānī, 16, 74 sammap°, 15  
 cattāro papāñcavādā, 161 *foll*  
 catasso pabhā, 139  
     ,, kalyānīyo paripucchāyo, 177 *foll*  
     ,, pariyesanā [an]ariya°, 247  
     ,, parisā, 78, °dussanā, dc, 225, saddhā, 164  
 cattāro pasādā See aggapasādā  
 catuppādā gāthāya, 178  
 cattāro pāpa-kalyānā, 222  
     ,,     ,, dharmā, 223  
     ,, puggalā (sañvijjamānā lokasmī), 5, 6, 46, 71,  
       85, 86, 88-93, 95-98, 100, 126, 128, 130,  
       133, 135, 136, 137, 155, 165, 205  
     ,, puggalā valāhakūpamā, dc, 102 *joll*, 109 *foll*  
 catuvidho puvisadammo Bhagavā, 112  
     ,, purisā, 217-22  
     ,, puvisājānīyā, 115 See also angāni  
 cattāi balānī, 141, 142, 252  
 cattāro balivaddā, 108  
 catuvidhañ brahma cariyañ, 243  
 cattāri brāhmaṇa-saccānī, 176  
     ,, bhayānī, 121, 123, 240  
 cattāro bhikkhuvihārā, 26  
 catuvidho bhikkhu, 41  
 cattāro maranadhammā samānā, 173 *foll*  
     ,, mahāyāgā, 42, 43  
 catudhammo mātugāmo, 82  
 catubhāgiyo mātugāmo, 202 *foll*  
 catasso müsikā, 107  
 cattāro yogā, 10, visan°, 11  
     ,, rukkhā, 109  
     ,, iogā (pabbajitassa), 143  
 cattāri labhānī, su°, 26.  
     ,, loka-saccānī, 23, 48, 50

- cattaro vañsa ariya° 27  
 cattari vanijjatthanani 81 foll  
 cattaro valabha 102 103  
     vadi 138  
 cattari vidurani suvidura° 50 ,  
 cattaro vipallasa (sañña citta ditthi) 52  
     vibhajjavada 172 foll.  
 cattari vesārajjanī 8  
 cattaro vohāra [an]ariya° 246  
     vyatta 8  
     anpvasa 57 59  
 cattari sakkayasaaccāni 33 ,  
     sangahavatthnni 82 248  
     saccāni See dukkhasaccāni brahmañasaaccāni  
     lokasaccāni above  
 cattaro sacchikaranīya dhamma 182  
 cataaso sañña 167  
 cattaro [a]saddhamma 47  
     samana 238  
 catuvidhena sama 6 foll  
 cataaso samadhibhavana 44  
     samapattiyo (sila vimutti) 20  
 catuvidhā-sambhuto kayo 144 foll.  
     sara 141  
 catuvrdhena sukhāŋ (dukkhaŋ) seti ratthāŋ 74 foll.  
 cattari sukhāni 69  
     sucaritāni vac° 141 228  
 cataaso seyya 244  
 cattari so khnummanī 17  
 catudhammo sotapanno 80

### PĀNOAKA NIPĀTA (VOL III)

- pañcannap aggaŋ 202  
 pañc angāni 20 65 128 147 148 151 153 154  
     156 64 343 248  
     saññavyakaraṇāni 119  
 pañcannap attibāva hoti appuriso 46 ,  
 pañca dhamma anāyusā 145  
 pañcāntaraya (vassassa) 243  
     abbhokasika 220  
     abhisaanda 51  
     ākarā 107  
     āghatapativinaya, 185 186  
     adiya (bboganaŋ) 45'

- pañc ādīnavā, 250, 251, 252, 254, 255, 256, 257,  
       258, 259, 260, 267, 268, 270  
 „ ānisañsā, 41, 42, 248, 250, 251, 253-5,  
       257-60, 267, 268 cankame, 29  
 „ āpāyikā, 146  
 „ āiaññakā, 219  
 „ āvaiānā, 63  
 pañcavidhena itthi antaiāyakaio, 67 *foll*  
 pañc upakkilesā, 16  
 „ upanisā, 19 *foll*, 200  
 „ ekāsanikā, 220  
 „ kāladānānī, 41  
 pañcavidhena khippapanisanti, 201  
 pañcabī paccayehi [na]ciatthitiko saddhammo,  
       247  
 pañca ceto khilā, 248  
 „ dhammā ceto vimuttiphalā, 84  
 „ ñānānī, 24  
 „ thānā[nī], 4, 33, 42, 43, 54, 57-62, 71, 191,  
       207, 244 [at]thānā, 14 *foll*  
 „ dānanī, 41, 171 *See* kāla, ānisañsā  
 „ dānaphalānī, 39  
 „ dukkhānī, 146  
 „ dhammā dullabha, 47  
 „ dhanānī, 53  
 pañcavidhena bhikkhu dhammavihārī, 86, 88  
 pañca dhammā, 3, 6-8, 12, 38, 47, 76-8, 81-5,  
       110-14, 116, 119-21, 127, 128, 130, 135-8, 139-  
       145, 170, 171, 173-8, 183, 191, 195 *foll*, 203  
       *foll*, 206, 221, 248, 261-6, 271 *foll*, 274-8  
 pañcavidhena dhammikā rakkhāvianagutthi,  
       150  
 pañcūpamo Dhammo, 236  
 pañca dhātuyo (nissaranīyā), 245  
 „ nissandā, 30 *foll*  
 „ nivaiānā, 63, 65  
 „ nivaiānapaccayā mantā nappatibhanti, 230  
 „ nesajfikā, 220  
 „ pañsukūlikā, 219  
 „ pacchābhattiā, 220  
 „ pativinodāyā (dup°), 184  
 „ pattapindikā, 220  
 „ padhāniyangānī *See* angāni  
 „ puggalā, 90, 95, 164 *foll*, 181  
 „ purisā, 156

- pañca poranā brahmañadhamma 221  
 phassuvihara 119 132  
 balani 10 11 12 248 Tathagata° 9 sekha°  
     I foll 5 foll 10  
 brahmaña 224  
 bhayani 204 (anagata°) 100 110  
 macchariyani 272  
 pañcakaj manapaj labhate manapaduvi 49  
 palca yathāsanthatika 220  
     vodhanjiva 89 93  
     ratnanani 167 239  
     rukkhamnlika 219  
     vadḍhiyo 44 80  
     vanijja 208  
     vinihandha 249  
     vimuttayatanani 21  
     vyasanani 147  
     sañyojanani (orambhagiyani) 85  
     sañña 79  
 pañcavidhena saññi 169  
 pañca satthara 123  
     samaya ([a°]padhanaya) 65  
 pañcangikassa sammasamādhissa bhavana 25  
 pañca sampada 53 118 119 147  
 pañciñan sikkhitabag 37 69 foll  
 pañcavidhag silag 35 208 foll  
 pañca sikkhapadani 211  
 pañcannag siho viya Tathagato 121  
 pañca sukhani (samana°) 146  
     supiñā (Tathagutassa maha ) 240  
     sekhnvesārakkarakapadhamma 127  
     sosānika 220  
     Gavesi pañca prasakasatali ca 214

## CHAKKA NIPĀTA (VOL. III.)

- chal-anganī 282 283 336  
 cha paccaya yehi Bhagava [an] nattamāno 341 foll.  
 chal adhippayā pariyośana 363  
     annattariyāni 284 325  
 cha [at]thanāni 422 441 foll  
 chatthanāni adhimntto 376  
 tūni sukhani annyntto ananuyutto 299  
 chal anusasatthānāni 284 foll, 312 315 (pañ  
     ca) 323 (chatthañca) 325

- chalūpamo appamādo, 364  
 chal-abhabbatthānāni, 438 *foll*  
   ,, abhijātiyo, 383  
   ,, ākankhāmānāni, 340  
   ,, ānisayśā, 381, 441, 443  
   ,, āyatanañni, ajjhattikāni, bālirāni, 400 (phass°  
     *See catukka-nipāta, 161, pañcaha-nipāta, 32*)  
   ,, ātāmā, 293 *foll*  
 chabbidhena āsavā pahātabbā, 388  
   ,, iddhividhā, 425  
 chal-upekkhā, 295  
 cha kāmānañ adhivacanāni, 310  
 channan puggalānañ ceto Tathāgatena vidito, 402  
 cha vīpākā bhikkhuno jhāyino, 355  
 tisso tanhā ca tayo mānā ca, 445  
 chalangasamannāgatā dakkhinā, 336  
 cha dukkhā kāmabhogino, 351  
 channan devakāyānai nānai, 331  
 cha dhāmmā, 279 84, 288 *foll*, 309-11, 329-31, 334,  
   362, 387, 421, 423, 426 *foll*, 429 38, 445-51  
 chavīdhena Dhammo sanditthiko, 356 *foll*  
 cha dhātuyo nissaranīyā, 290  
   ,, „ (ārabhabdhātu, etc., 338)  
   ,, „ (mahābhūtādīni *See vol I, 175*)  
   ,, nāgā, 345  
   ,, nīdānāni (kammānañ samudayāya in two lists of  
     three)  
 chavīdhena nibbedhikapāriyāyo dhāmmapari-  
     yāyo, 410  
 cha pāripūnipaccayā, 360  
   ,, parihāniyā dhāmmā, 309, 338 a°, 310 Cf  
     329, 330 *foll*  
 channan pātubhāvo dullabho, 441  
 cha puggalā, 349  
 cha balāni Tathāgata-, 417  
 chavīdhena bahussuto, 361  
 tayo ca bhavā tisso ca sikkhāyo, 444  
 cha bhikkhū, 391  
   ,, babbatthānāni, 438-40  
 chavīdhā maianasati, 304, 306  
 cha mānā *See tanhā*  
 chabbidhena vajjhāy 301  
 cha vijjābhāgīyā dhāmmā, 334  
   ,, vivādamūlāni, 384  
   ,, vyākaiānāni, 399 *foll*

cha satthara 366 *foll*  
 chavidhena khinassavassa santutthi 359  
 cha samaya 317 320  
     dhamma saraniya 288 *foll*  
 tisso sikkha See bhava  
 chavidhena hinayavattati 394

## SATTAKA NIPATA (VOL. IV)

satti aggī 41  
 tayo aggī pabātabba       tayo sakkatva, 43 *foll.*  
 satt angāni 10 31           ,  
 satt annasaya 9  
 cattan erakkheyyani thi an n pava jjo 82  
 satta jivitassa upamavo 136 *foll.*  
     danaphalāni cha sandithikāni ekay sam  
     parayikay 81  
 dhanāni 4 5 7  
 dhammā 1 2 16 24 *foll.* 28 30 32 82  
     85 94 105 113 140 2 144 148  
 nagaraparikkhara 106  
 niddasavatthani 15 36 38  
 parabhava 26  
 penggala 10 *foll.* 13 *foll.* 145 *foll.*  
 parisagatiyo 70  
 balāni 3  
 hhariya 92  
 viññānaṭṭhitayo 39  
 vipattiyo 26  
 sayyojanani 7 8  
 sañña 46  
 saddhamma a° 108 145  
 samadhiparikkhara 40  
 sampattiyo 26  
 sambhava 26  
 suriya 100 103

## ĀTHAKA NIPATA (VOL. IV)

āṭh angāni 188 237 248 62 339  
 akkhana 225  
 acchariya abbhanta dhamma 216 *foll.* See also  
     samudda dhammatinava  
 āṭhavidho Bhagavu attamapo hoti 341 *foll.*  
 āṭh abhibhayatanani 309

- atth' abhisandā (puññā°, kusala°), 245  
 „ alaŋ-dhammā (cha, pañca, cattālo, tayo, dve),  
     296, 328  
 „ assaddhammā, 160, 161  
 „ assakkalunkā, 190  
 „ ānisanisa, 150  
 „ ārabbhavatthūni, 334  
 „ āhuneyya-dhammā, 290 *foll*  
 „ upanisadhammā, 336  
 atthangiko uposathānisaŋso, 248-62  
 atth' ovādakādhammā, 279  
 attha kāmānāŋ adhivacanāni, 289  
 „ kusalābhīsandā, 245  
 „ kusitavatthūni, 332  
 „ gauudhammā (bhukkhanīman), 277  
 „ mahācoolangāni, 339  
 „ Tathāgatas' adhivacanāni, 340  
 atthavidhā ta ssa-pāpiyyasikā kātabbā, 347  
 attha dānavatthūni, 236  
 „ dānāni, 236 243  
 dānūpapattiyo, 239  
 cattālo ditthadammasukhadhammā, sam-  
     paññasukhadhammā, 281 *foll*, 285 *foll*  
 attha devakāyehi ūnānāni, 302  
 „ dosā, 190  
 „ dhammavinayā-dhammā, 200, 207  
 „ dhammadesañapatibhāniya dhammā,  
     337  
 „ dhammā, 155 *foll*, 189, 196, 198, 200,  
     206-9, 212 *foll* 217, 220, 265, 267 *foll*,  
     271, 276, 279, 281, 285, 290 *foll*, 296, 314,  
     328, 331, 345-8  
 „ paccayā, 151  
 atthavidhai patisāianiyakammany kai eyya,  
     346  
 attha paññā, 307  
 atthavidhai [a]pasādan pavedeyyug, 345  
 attha puggalā, 293, 325  
 tīni puññakūlīyavatthūni (paññatī, mattaso,  
     adhimattai, katai), 241 *foll*  
 attha puññābhīsandā, 245  
 „ puññakhalunkā, 190  
 „ bandhanālāiā, 196 *foll*  
 „ balāni, 223 *foll*  
 „ biāhmaçaiyapāripūripaccayā, 151

attha bhikkhudusaka dhamma 172  
     bhumi cala paccaya 312  
 atthavidha maranasati 317 *foll*  
 attha malani 195  
     matugama dhamma (yehi samannagato dera  
         nay dc) 265 267 *foll* 269 *foll*  
     mukhani (aya apaya) 283  
     loka dhamma 156 157  
     vitakka (mahapurisa) 229  
     vibhajjavada 173 *foll* 179 *foll*  
     vimokha 306  
     sabbakarapariपuridhamma 314 *foll*  
     vohara [an]ariya 307  
 atthavidha sabbadhammapariपuecha 398  
 attha [a]samaya See akhana  
     samuddadhamma 198 206  
     sikkhitabbani 299  
     sampada 322  
 atthavidhena atta hitaya para hitaya patipanno  
     220 *foll* 244  
 attha hetu See paccaya

#### NAVAKA NIPĀTA (VOL. IV)

nav angani 387 388  
 cattar angani paripuretabbani pañc ani  
     aaŋsa 359  
 nav attha yesay brahmacariyay na vussati 382  
     anupubbanirodha 409  
 navavidhena anupubbanirodho 456  
     anupubbaþassaddhi 456  
 nava anupubhavihara 410 438 *foll*  
 navavidhena ah hayaŋ 455  
     amatay 455  
 nav assa 396  
     aghata paṭivinaya 408  
     aghata vatthuni 408  
 pañc anisangsa catjari padani (brahmacariye)  
     359  
 navavidhena tad ayatanay no paṭisayvedeti  
     427  
 cattaro iddihipada pañca vinibandha 464  
 pañc upanisa sambodhapakkhilaŋay dhammanay  
     cattaro dhammiā uttaray 31 *foll*

- dasavīdhā kāma bhogī, 177  
 dasavīdhaij kusalaj, 274  
 „ kusalakamma pathā, 268 a°, 266  
 pañca ceto khilā, pañca vinibandhā, 17  
 dasa codanā-dhammā, 79  
 „ thānāni (pāsajīsāni), 129  
 “ titthatu-dasa kā” - ekantasukhapatisajyvedī,  
     84 foll  
 dasa tīangāni, 232 foll, 252 foll  
 „ ditthiyō, 185, 193, 196  
 „ ditthisampannā, 119  
 dasavīdhaij dukkhaij, 121 foll  
 dasa dukkhass' antakai a-dhammā, 50, 55  
 „ dullabhā dhammā, 135  
 dasavīdhā dhama ca 11yā, 302  
 dasa dhāmmatā-uppajjamānā dhammā, 2  
 „ dhāmmā, 10 14, 23, 25, 50, 55, 71 73, 79,  
     87-9, 135 foll, 144, 151, 153, 155, 157, 161,  
     164, 198, 201, 209 foll, 220, 237 9, 247  
 „ nāthakai anā dhammā, 23, 25  
 „ nijjaīā vatthūni, 215  
 „ niddhamaniyā, 220  
 „ nīayā, 170  
 dasehi dharmehi nissato Tathāgato, 151  
 dasavīdhā aīyā pacco 10 hanī, 236, 249, 251  
 dasa pañhā, das' uddesā, dasa veyyākaianāni,  
     54  
 „ paīamanipacca kāiatthānāni, 65  
 „ dhammā paīpanthā, 136  
 dasavīdhā paripucchā, 106  
 „ paīsuuddhā dhammā, 237  
 dasa patibhāna-dhammā, 154  
 „ dhammā pa hātabbā, 39  
 „ pātimokkhathapana, 70  
 „ piyatādīnaj sayvattamānā dhammā, 164  
 „ puggalā, 23, 139  
 dasavīdhena petāna j dāna j upakappati, 269  
 dasa phāsuvi kāia-dhammā, 201  
 „ balāni (khīnāsavassa bhikkhuno), 174  
 „ „ (Tathāgatassa), 33, 37  
 satta bojjhangā, tisso vijjā, 211  
 dasavīdhā bīahmavīhārā bhāvetabbā 229  
 pañca bhāyāni, cattāni sotāppatti yangāni, arīyo  
     ñāyo 182 foll  
     bhavatanhā, nava ē'āhārā, 116

- pañcavipphalno pañcangasamannagato bhikkhu 16  
 pañcasamannagato bhikkhu pañcasamanugatañ seu  
 sanay 15  
 dasa magganganī 211 *foll* 222-49  
     matugāma dhamma 286-8  
     micchattā 240  
     yathabhatta dhamma, 283 *foll*  
 ekaj loka dhamma tikañ nava pahana dhamma  
     tikani 144  
 dasa vaddhiyo 210  
 dasavidhāriyañ vamanay 210  
     ariyay virecanay 218  
 dasa vuddhi dhamma, 153 155 157 161  
     vatthuni 74-76  
 teso vijjā See bojjhangā  
 dasavidho vinicchayo 41  
 pañca vinihandhā pañca cetokhila 17  
 dasa vibhajjavada 189  
     vivadamulani 77 *foll*  
     vihārā 203  
     veyyakaranani: See pañha  
     vyasana 169  
     sañyojanani 17  
 dasavidho sañsappaniyapariyayo 201  
     sacitta pariaya kusalo 92 5 97  
 dasa sāñña (amatapariyosana) 105 *foll*  
     (abudhikassa hūsita hūra) 108  
 dasavidha sandosa vyanpatti 253-8  
 dasa saddhamma 149 asadhamma Niganthanap  
     150  
 dasavidho saparikkamano Dhammo 262  
 dasa sabbakāraparipuranadhamma 10 14  
 teso samana sañña satta dhammā 210  
 dasa samapattiparama 47  
     sammatta 240  
     dhamma sarirattha 89  
 dasavidhāri sadhny 273  
 dasa dhamma saraniya 89  
 dasavidhsna sikkhitahbañ 107  
 dasa kusalani silani aggkya pareuti 1  
     sugataviuaya-dhamma 237 *foll*  
 dasavidhāri soceyyañ 264  
 pañca hāniya dhammā pañca vuddhiya 122 *foll*  
 dasa hetnkatikani 261

## EKĀDASAKA-NIPĀTA (VOL V)

- ekādas' angānī gopālakassa, 347, 359  
 „ accentagāmīno dhammā, 326  
 „ āmatadvāīānī, 342 *foll*  
 ekādasavidhā ājānīyajjhāyitañ jhāyatabbai, 321.  
 ekādas' ānīsaīsā, 342  
 „ upanīsa-dhammā, 315 *foll*  
 ekādasatthānehi kusalānī sīlānī aggāya pūienti, 311  
 ekādasa dhāmmatā-uppajjamānā dhammā, 312  
 „ dhāmmā, 326 329, 333, 335, 337  
 ekādasavidhena manasīkāīo, 321  
 ekādasakena vihāīena vihātabbai, 328, 332, 334  
 ekādasa vyāsanānī, 317  
 ekādasavidhena saññī, 318, 354-8  
 ekādasa saddhāpadānānī, 337

## SOME ADDITIONS AND CORRECTIONS

### INDEX I

- Aggaya paret *belongs to* art Agga  
Accanta *read* °yogakkhemi  
Attha *read* °upaparikkha  
Adhigama *read* visesa  
Adhimitti *dele preceding line*  
Anicca *tr 2 lines low r*  
Anukampī *see also* Bhuta  
Anurakkhana *sic line*  
Anussava *read* °ppasannanay  
Antakara *dele*  
Apavaka *add i 270*  
*Below* Apadana *add* Apadeva. an sa ii 32  
• Abhisankhara *for 12 read 112*  
Ambhaka *dele attukkaysaka* &c  
*Above* Ādariya *insert* Ādaka Jhatt° in 156  
Ālassa *for 59 read 52*  
*Isler art* Ānisagga *insert* Ānubhava iv 120  
    *Isa insert* Ukkayasa *att v 150*  
Ukkula *read* °vikkulay  
Udaya *read* °bbayannpissi  
Uddhacca *add* dbamī vigahitamāna ii 157  
Okusa *add* °pharano iii 156  
Olarika *read* obhaso  
Kattar *add* ii 67 dhūmāy *add v 347 foll 350*  
    *foll 350*  
Kathā *read* sīla°  
Cakkhu *read* Āyatana  
Jailapada paccantimo *add v 220* majjhimeeu  
    °esu iv 226 junapada iv 343.  
Janī i. 201  
Junipati ii 50 *foll*  
Jutika mahā iv 252.  
Dayhati Morris iv 103 *spells* dayhati, q.v  
[ 199 ]

- Dātar' add v 226 foll , 256 foll  
 Dīghacchā *delete reference to Dīgacchā*  
 Dūteyya. add v 205  
 Desetai add i 266, iii 441  
 Dhāmma (b)ñāthakārañā add v 89 foll  
 Nānatta, iii 306 read iv 306  
 Patippanna su, ii 56  
 Patisañana add sup°, ii 148  
 Pañidevīcca iv 294  
 Pahina see Dūteyya, Anuyoga  
 Pātubhāva add iii 167  
 Pāpika su°, ii 203  
 Pāñipūri read vanijjā  
 Bodhi sammāsambodhi *transfer to art Sambodhī*  
 Bhatta add bhattādaka, iii 156  
 Mañsa read vanijjā  
 Magga last line, add ii 222 foll  
*Below Lajjin* read Landasādhana, iii 156  
 Vattūpaccheda s l  
 Vambhaka para°, v 150, cf M i 19  
 Vāyāma tor i 219, read i 210  
 Sa-uttarachada s l  
 Sayvattati, ii 54 and *passim*  
 Sañyojana read tinnai  
*Below Sañvacchāra*, add Sañvaitati, ii 142•  
 „ Sañvigga, add Sañvidhātuñ, ii 35  
 „ Sañvejanīya, add Sañvesitvā, i 141  
 „ Sakalikā, add Sakid eva, iv 380  
 „ Sankha, add Sankhā sankhañ gacchatī, i 68  
 Sanditthika after Dhamma, supply full-stop  
*Below Sama*, transpose Samaya to next page  
 Sampadā for i 270 read i 271  
 Sambodhī for sammāsambodhi, see Bodhi for misplaced entries  
 Sambhava, before 70 read iv  
 Sammagata add ii 43, 65 (s l) *delete the misplaced entry p 118*  
 Sammannati, iii 124  
 Sammapadhāna s l and ti  
 Salākā *read °vutta*  
 Sekha rearrange letters in bhikkhuno

